MENNONITE

YEAR BOOK AND ALMANAC

FOR

1904.

PUBLISHED BY THE

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Calendar Explanations and Notices.

ECLIPSES FOR THE YEAR 1904.

In the Year 1904 there will be Two Eclipses—Both of the Sun.

THE FIRST IS AN ANNULAR ECLIPSE OF THE SUN, March 17th, at 12 o'clock, 41 minutes in the morning. Invisible here. Visible to Southern and Eastern Asia, Eastern Africa, the Indian Ocean, Borneo and the Philippine Islands.

THE SECOND IS A TOTAL ECLIPSE OF THE SUN, September 9th, at 3 o'clock, 45 minutes in the afternoon. Invisible here. Visible to Western South America and the Pacific Ocean.

MOVABLE FESTIVALS.

Shrove Tuesday	February 16th.
Ash Wednesday	February 17th.
Good Friday	April 1st.
Easter Sunday	April 3rd.
Ascension Day	May 12th.
Whitsuntide	May 22nd.
Trinity Sunday	May 25th.
Corpus Christi	June 2nd.
First Sunday in Advent	November 27th.

CHRONOLOGICAL CYCLES.

Dominical Letter	C.
Epact	13.
Lunar Cycle or Golden Number	5.
Solar Cycle	9.
Roman Indiction	2.
Julian Period	6617.

EMBER DAYS.

1. February 24th.	3. September 21st.
2. May 25th.	4. December 14th.

In the Jewish Era the year 5665 begins on the 9th of September, 1904.

In the Mohammedan Era the year 1322 begins on the 18th day of March, 1904.

Mars (♂) is called the Ruling Planet this year.

The Four Seasons or Cardinal Points.

Spring Begins —Sun enters ♈ March 20th, at 8 o'clock in the evening.
Summer Begins—Sun enters ♋ June 21st, at 4 o'clock in the evening.
Autumn Begins—Sun enters ♎ September 23rd, at 7 o'clock in the morning.
Winter Begins —Sun enters ♑ December 22nd, at 1 o'clock in the morning.

☞ The Calculations in this Almanac are made to Solar or Apparent Time.

DALE ENTERPRISE, Rockingham Co., Va.

L. J. HEATWOLE, CALCULATOR.

1st Month JANUARY. 31 Days

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Excellency of wisdom. Prov. 8: 1-17.	1	10 47	6 04	♒ 4	☿ Gr. Elong. E.	4	7	23 4 37
2	Sat	Wisdom from God. Prov. 2: 1-9.	2	11 48	6 40	♒ 16	♂ Ψ ☾, ⊕ in Per.	4	7	23 4 37
1.		**The Preaching of John the Baptist. Matt. 3: 1-12.** First Sunday after New Year. Matt. 2: 13-23; 1 Pet. 4: 12-19.					**Day's Length, 9 hours, 16 minutes**			
3	**Sun**	Herod s cruelty. Matt. 2: 13-23.	3	Morn.	Ris.	♒ 28	3) Arct. sou. 2.10	5	7	23 4 37
4	Mon	Preaching of John the Baptist. Matt. 3: 1-12.	4	12 49	6 07	♓ 10	☽ in Perigee	5	7	22 4 38
5	Tues	The Messenger. Mark 1: 1-8.	5	1 49	7 05	♓ 22	7✶ souths 8.38	6	7	22 4 38
6	Wed	The prophecy. Isaiah 40: 1-11.	6	2 47	8 04	♈ 5	☿ in ♌	6	7	21 4 39
7	Thur	Preaching repentance. Luke 3: 1-14.	7	3 42	9 10	♈ 15	☿ Stationary	7	7	20 4 40
8	Frid	John's record of himself. John 1: 19-28.	8	4 35	10 11	♈ 29	☾ in ♌	♉	7	7	20 4 40
9	Sat	The song of Zacharias. Luke 1: 67-80.	9	5 26	11 17	♉ 12	9) Orion so. 10.25	7	7	19 4 41
2.		**Baptism and Temptation of Jesus. Matt. 3: 13—4: 11.** 1st Sunday after Epiphany. Luke 2: 41–52; Rom. 12: 1–6.					**Day's Length, 9 hours, 24 minutes**			
10	**Sun**	Exhortation to repentance. Isa. 1: 10-20	10	6 16	Morn.	♐ 25	☿ in Perihelion	8	7	19 4 41
11	Mon	Baptism & Temptation of Jesus. Matt. 3: 13—4: 11.	11	7 05	12 04	♋ 8	Aldebaran so. 8.54	8	7	18 4 42
12	Tues	John's record. John 1: 29-34.	12	7 54	12 51	♋ 22	Rigel so. 9.30	9	7	18 4 42
13	Wed	Baptized with Christ. Col. 2: 6-12.	13	8 44	1 54	♑ 6	♂ ♀ ☾	9	7	17 4 43
14	Thur	Repentance and baptism. Acts 2: 36-42.	14	9 33	2 59	♑ 21	♀ rises 1.40	9	7	17 4 43
15	Frid	Able to succor. Heb. 2: 10-18.	15	10 23	4 01	♑ 6	♂ ♅ ☾	♋	10	7	16 4 44
16	Sat	Without sin. Heb. 4: 9-16.	16	11 12	5 12	♑ 21	Spica rises 5.23	10	7	15 4 45
3.		**Jesus Rejected at Nazareth. Luke 4: 14-30.** 2nd Sunday after Epiphany. John 2: 1–11; Rom. 12: 7–16.					**Day's Length, 9 hours, 32 minutes**			
17	**Sun**	Enduring temptation. James 1: 1-14.	17	11 59	Sets	♑ 6	17) ♂ ☿ ☾, ♂ ☿ ☉	11	7	14 4 46
18	Mon	Jesus rejected at Nazareth. Luke 4: 14–30.	18	12 47	6 02	♑ 21	♂ sets 7.35	11	7	13 4 47
19	Tues	The prophecy. Isaiah 61.	19	1 31	6 50	♒ 6	♂ ♄ ☾, ☾ in Apo.	11	7	12 4 48
20	Wed	A great Deliverer. Isaiah 42: 1-7.	20	2 14	7 45	♒ 21	♂ ♂ ☾, ☉ enters ♑	11	7	11 4 49
21	Thur	Warning against presumption. Luke 13: 22-30.	21	2 57	8 32	♓ 5	☿ Gr. H. L. N.	12	7	11 4 49
22	Frid	Hindered by unbelief. Matt. 13: 47-58.	22	3 40	9 30	♓ 18	☽ in ♉, ♂ ♃ ☾	♌	12	7	10 4 50
23	Sat	Confession of enemies. John 7: 37-46.	23	4 23	10 32	♓ 1	♃ sets 9.20	12	7	09 4 51
4.		**Jesus Calls Four Disciples. Luke 5: 1-11.** 3rd Sunday after Epiphany. Matt. 8: 1–13; Rom. 12: 17–21.					**Day's Length, 9 hours, 42 minutes**			
24	**Sun**	Fate of rejectors. Matt. 21: 33-46.	24	5 07	11 38	♓ 14	Capella so. 8.41	12	7	08 4 52
25	Mon	Jesus calls four disciples. Luke 5: 1-11.	25	5 53	Morn.	♓ 26	25) Spi. r. 10.21	13	7	07 4 53
26	Tues	Four disciples named. Mark 1: 14-20.	26	6 41	12 40	♈ 8	7✶ souths 8.00	13	7	06 4 54
27	Wed	The first introduction. John 1: 35-42.	27	7 33	2 15	♈ 20	Rigel souths 8.26	13	7	05 4 55
28	Thur	The call of Matthew. Luke 5: 27-32.	28	8 28	3 28	♉ 2	♂ ♀ ♅, ☿ Sta.	♍	13	7	04 4 56
29	Frid	True discipleship. Matt. 10: 27-39.	29	9 26	4 17	♉ 14	♂ Ψ ☾	14	7	03 4 57
30	Sat.	Friends of Christ. John 15: 8-17.	30	10 26	5 12	♉ 26	Sirius so. 9.54	14	7	02 4 58
5		**A Sabbath in Capernaum. Mark 1: 21-34.** Septuagesima. Matt. 20: 1–16; 1 Cor. 9: 24; 10: 5.					**Day's Length, 9 hours, 58 minutes**			
31	**Sun**	Reward of followers. Matt. 19: 16-30.	31	11 28	6 01	♊ 8	Orion so. 11.15	14	7	01 4 59

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 3rd at 12 49 morn.	12 09 morn.	(2nd) 11.29 even.
Last Quarter	" " 9th " 4 12 even.	3 32 even.	2 52 even.
New Moon	" " 17th " 10 48 morn.	10 08 morn.	9 28 morn.
First Quarter	" " 25th " 3 43 even.	3 03 even.	2 23 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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January 3. The kind of growth I need in 1904. Eph. 4: 11–16.
" 10. What are some tests of repentance? Luke 3: 8–14; Ps. 51: 1–17.
" 17. How may I overcome my temptations? 1 Cor. 10: 12, 13; Heb. 4: 14–16.
" 24. What if Christ came to our town? John 4: 28–30, 39–42.
" 31. Every Christian called to be a missionary. Luke 24: 44–49.

THE BIBLE READINGS.

By the courtesy of the International Bible Reading Association we are enabled to continue the use of the excellent selection of daily Bible readings provided for the use of their members, and in making this acknowledgment we gladly direct the attention of our readers to the organization with the suggestion that our Churches and Sunday-schools would do well to consider the desirability of forming branches. The association has for its object, the promotion of daily Bible study, has a membership of considerably over 800,000 in all parts of the world. The readings for each week have relation to the subject of the International Lesson and are therefore most helpful to teachers and scholars. But while thus especially appropriate to Sunday-schools the topical plan of reading has proved equally helpful to others, and testimony from sixty different countries and from members speaking some thirty different languages prove its adaptability to all conditions. Commenced in 1882 the association has increased its membership at an average rate of over 30,000 annually, which fact may be considered a satisfactory assurance of its value.

The association is already represented in several of our congregations, and while sanctioning the use of the readings in our pages, the directors urge the formation of other branches in order that readers may be enrolled as members and receive certificates together with various helps comprising hints on the daily portions and illustrated circular letters. They will also have the stimulus of association with a world-wide organization united in the most helpful practice of daily study of the same Scripture portion.

A "Branch" can be formed with ten or more members in any Church or Sunday-school. Some suitable friend should be appointed branch secretary to receive the subscriptions, issue membership cards and distribute the hints. The yearly subscription for branch members is three cents, and all supplies are sent post free to the secretary. Any further information desired together with circulars for distribution may be obtained from either of the following district secretaries:—

Mr. W. Shaw, Tremont Temple, Boston, Mass.

Miss H. B. Chaddock, 409 Hague St., West Hoboken, N. J.

Mrs. R. W. Salter 2287 West Jackson St., Chicago, Illinois.

Miss E. McClintock, 2045 Wood St., Philadelphia, Pa.

David wrote, "The entrance of his word giveth light;" and the more of his word we can get into our minds and hearts, the greater light shall we have, and the richer blessing we shall be to our scholars.

The Bible is like a mine, where the precious ore can be extracted only by digging down into the rocky mountain. Such preparation takes time and earnest thought, but it pays richly in personal joy, as well as in power of instruction.

Now an indispensable requisite for this study of God's Word is the writings of learned Christian men, who have written down their thoughts for our assistance in the interpretation of its chapters and verses. There is a class of religious speakers who seem to see no good in these commentaries on the books of the Bible, and I have heard them give this advice to teachers: "Let the commentaries alone, and open your Bible before God in prayer, and he will reveal to your mind what to teach." Such words have a pious sound, but they are fallacious, and they lack common-sense. We prize as invaluable the thoughts of great thinkers in every department of truth; the volumes in our libray grow to be loved like personal friends, and as we read their pages our minds are strengthened and enriched. And especially valuable are the interpretations of the chapters of the Bible by men and women of education and devout feeling. We may not always accept their conclusions, but, as a rule, they are safe guides, and their writings are a treasure-house of intellectual and spiritual truths.

—*Abbott E. Kittredge, D. D.*

2nd Month. # FEBRUARY. 29 Days.

Date	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Mon	A Sabbath in Capernaum. Mark 1: 21–34.	32	Morn.	Ris.	♑ 20	☽ ☌ ♄ ☉, ☽ in P.	14	6 59	5 01
2	Tues	All night in prayer. Luke 6: 6–12.	33	12 28	6 40	♒ 2	Sirius so. 9.39	14	6 58	5 02
3	Wed	The great Healer. Mark 1: 35–45.	34	1 27	7 46	♒ 14	Orion sou. 8.50	14	6 57	5 03
4	Thur	A word of power. Mark 5: 1–15.	35	2 23	8 48	♒ 26	☽ in ♌	14	6 55	5 05
5	Frid	The secret of power. Mark 9: 17–29.	36	3 17	9 51	♓ 9	Procyon so. 10.51	14	6 55	5 05
6	Sat	Power over death. Luke 7: 11–23.	37	4 09	10 54	♓ 21	Pollux sou. 10.40	14	6 54	5 06
6.		**Jesus Forgives Sin. Mark 2: 1-12.** Sexagesima. Luke 8: 4–15; 2 Cor. 11: 19; 12: 9.					**Day's Length, 10 hours, 12 minutes**			
7	**Sun**	Proofs of Divinity. Matt. 11: 1–6.	38	5 01	11 50	♓ 4	☽ Gr. Libra'n W.	14	6 53	5 07
8	Mon	Jesus forgives sin. Mark 2: 1–12.	39	5 51	Morn.	♓ 17	8) Rigel so. 8 01	15	6 52	5 08
9	Tues	Great forgiveness. Luke 7: 36–50.	40	6 41	12 04	♈ 1	♅ rises 1.30	15	6 51	5 09
10	Wed	Exalted to forgive. Acts 5: 24–32.	41	7 31	1 01	♈ 15	☿ Gr. Elong. W.	15	6 49	5 11
11	Thur	Forgiveness through Christ. Acts 13: 32–42.	42	8 20	2 00	♉ 0	☌ ♅ ☾	15	6 48	5 12
12	Frid	Cry for pardon. Psalm 130.	43	9 08	2 55	♉ 15	☌ ♀ ☾	15	6 47	5 13
13	Sat	Pardon for sins. Psalm 25: 1–11.	44	9 57	3 42	♊ 0	☌ ☿ ☾, ☿ in ♌	14	6 45	5 15
7.		**Jesus and the Sabbath. Matt. 12: 1-13.** Quinquagesima. Luke 18: 31–43; 1 Cor. 13: 1–13.					**Day's Length, 10 hours, 30 minutes**			
14	**Sun**	Joy of forgiveness. Psalm 103: 1–12.	45	10 43	4 20	♊ 15	♀ rises 4.50	14	6 44	5 16
15	Mon	Jesus and the Sabbath. Matt. 12: 1–13.	46	11 28	5 15	♋ 0	☌ ♄ ☾, ☾ in Apogee	14	6 43	5 17
16	Tues	Lord of the Sabbath. Mark 2: 23–28.	47	12 13	Sets	♋ 14	16) Orion so. 7.45	14	6 42	5 18
17	Wed	A question unanswered. Mark 3: 1–8.	48	12 56	6 10	♋ 29	♃ sets 6.40	14	6 41	5 19
18	Thur	Enemies silenced. Luke 13: 10–17.	49	1 39	7 14	♌ 13	☌ ♂ ☾, ☌ ♃ ☾	14	6 39	5 21
19	Frid	A Sabbath Teacher. Mark 6: 1–6.	50	2 22	8 16	♌ 27	☾ in ♍, ☉ Ent. ♋	14	6 38	5 22
20	Sat	Sabbath at Bethesda. John 5: 1–16.	51	3 05	9 10	♌ 10	♂ sets 7.20	14	6 36	5 24
8.		**Hearers and Doers of the Word. Matt. 7: 21-29.** 1st Sunday in Lent. Matt. 4: 1–11; 2 Cor. 6; 1–10.					**Day's Length, 10 hours, 44 minutes**			
21	**Sun**	Acceptable service. Isaiah 58: 9–14.	52	3 50	10 08	♌ 22	7∗ sets 12.54	14	6 35	5 25
22	Mon	Hearers and Doers of the Word. Matt. 7: 21–29.	53	4 36	11 04	♍ 4	Antares rises 2.30	14	6 34	5 26
23	Tues	Deep foundations. Luke 6: 39–49.	54	5 25	11 54	♍ 16	☿ in Aphelion	14	6 33	5 27
24	Wed	The golden rule. Matt. 7: 1–12.	55	6 17	Morn.	♍ 28	24) G. L. E.	13	6 32	5 28
25	Thur	Keep, and do. Deut. 4: 1–10.	56	7 12	12 57	♎ 10	Vega rises 11.10	13	6 30	5 30
26	Frid	Meet for Master's use. 2 Tim. 2: 19–26.	57	8 09	2 02	♎ 22	☌ ♂ ♃, ☌ ☿ ♄, ☌ ♆ ☾	13	6 29	5 31
27	Sat	Blessing in doing. James 1: 19–27.	58	9 08	3 04	♌ 4	♀ in ♍	13	6 28	5 32
9		**Jesus Calms the Storm. Mark 4: 35-41.** 2nd Sunday in Lent. Matt. 15: 21–28; 1 Thess. 4: 1–8					**Day's Length, 11 hours, 04 minutes**			
28	**Sun**	For our own good. Deut 5: 22–33.	59	10 07	4 07	♌ 16	Spica sou. 2.40	13	6 27	5 33
29	Mon	Jesus calms the storm. Mark 4: 35–41.	60	11 06	5 09	♌ 28	Antares rises 2.09	13	6 26	5 34

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 1st at 11 35 morn.	10 55 morn.	10 15 morn.
Last Quarter	" " 8th " 4 58 morn.	4 18 morn.	3 38 morn.
New Moon	" " 16th " 6 07 morn.	5 27 morn.	4 47 morn.
First Quarter	" " 24th " 6 10 morn.	5 30 morn.	4 50 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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February 7. Christ for the world, and for me. John 3: 14–21.
" 14. What will real friendship do? 1 Sam. 20: 1–23.
" 21. Some good ways of using the Sabbath. Mark 1: 21–34.
" 28. Heroism and other lessons from China. Acts 14: 19–23.

Hans de Ries.

Among the men, who, soon after the time of the Reformation, exerted the greatest and most beneficial influence upon our denomination in the Netherlands, we find as one of the foremost Hans de Ries (de Rees, de Ryke), or Hans the Cashier. The last name he had from his position as cashier of an Italian merchant. He was born in Antwerp in December, 1553. His parents were Roman Catholics. He was pious and quiet, but he could not agree with the tyranny, the idolatry, and the superficiality of his church. He joined the Reformed Church, but he was pained here by seeing men going armed into church to meet force by force, instead of suffering persecution, as the Word of God teaches us. He studied the teachings and lives of the Baptist-minded, but could not agree with their harsh church discipline. When he found out, however, that some of them did not practice it in the same harsh manner, he travelled to North Holland, was baptized by Simon Michielsz, preacher of the so-called Waterlanders in de Ryp, and was made a minister. This must have been before 1576. His master, though a Roman Catholic, loved and trusted him. In the year 1576 his friend, Hans Bret, was taken prisoner and after much suffering died the death of a martyr in 1577. De Ries was near enough to the stake that his clothes got warm.

He married the pious widowed mother of his friend, and soon the persecution became so hot that the enemies entered the front door as he and his wife fled through the back door, and succeeded in escaping from the city. His employer heard of it and followed him on horseback with a bag of gold, which he gave him so that he would not suffer of want. In a village near Antwerp he was espied and taken prisoner. Being brought before the magistrate he said: "Sirs, may you know, that we did not flee, because we refused to shed our blood for the name of Jesus, since we gave our lives long ago to God; but that we would not give our persecutors any chance to sin against us. Now that it has to be so, and since you can be helped with a handful of blood, see, here we are! Do with us what you in your conscience find good. As far as we are concerned we are of good cheer." This speech made such an impression that they let them go unharmed.

They came to Seeland, but in Middelburg he was taken prisoner by the Reformed people, because he had preached not without success the teachings of the Baptist-minded. After having converted the maidservant of the prison, he was released on account of the intercession of a friend from Dortrecht. He went to Achen, but on account of the fierce persecution, from there to North Holland. Here he lived and worked successfully for many years. He brought about a closer union among the Waterlanders, and his aim was always the union of all Baptist-minded on the chief points of doctrine, leaving enough liberty for different opinions in matters of less importance.

He tried to get talented men as workers in the church, and during his lifetime all churches had to be enlarged and new ones had to be built. The Waterlanders, under his leadership, organized the ministry and provided for the poor of their congregations. In 1568, even before de Ries became their recognized leader, they passed the following resolution: "That a congregation which entrusts some one with the ministry shall take particular care that by his ministry he shall not suffer in his home affairs, but that provision is made for his sustenance;—that a minister which has been elected by the congregation and has been ordained, shall not move away without the consent of the congregation."

In 1581 a resolution was passed, "That in all congregations there shall be deacons to have in charge the gathering and distributing of contributions—that every congregation shall have a minister and shall call the best suited one for that purpose;—that ministers from distant places shall come to Holland some time to preach, and that ministers shall go there to preach, the expenses of all to be paid by the annual conference."

The greatest work of de Ries was his confession of faith, which at the request of the conference of 1581 he and Lubbert Gerritz made, and which seems to have appeared in 1610.

In 1579 H. de Ries went to Emden, and with the ministers there had an understanding. These ministers speak of him as "one

3rd Month

MARCH.

31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo m.	Sun rise h. m.	Sun sets h. m.
1	Tues	"It is I." Matt. 14: 22-33.	61	Morn.	Ris.	♑ 10	1) ☽ in Per. ♌	13	6 25	5 35
2	Wed	The madman cured. Luke 8: 26-36.	62	12 04	6 46	♑ 23	☽ in ♋ ♉	12	6 24	5 36
3	Thur	A way through the sea. Ex. 14: 19-31.	63	1 00	7 52	♐ 5	Castor sou. 8 44	12	6 22	5 38
4	Frid	Cry of the tempest tossed. Psalm 107: 21-31.	64	1 55	8 52	♐ 18	Regulus sou. 11 00	12	6 21	5 39
5	Sat	A refuge in trouble. Psalm 46.	65	2 49	9 52	♋ 1	Procyon sou. 8 42	11	6 20	5 40
10.		**Death of John the Baptist. Matt. 14: 1-12.** Third Sunday in Lent. Luke 11: 14-28; Eph. 5: 1-9.					**Day's Length, 11 hours, 24 minutes**			
6	**Sun**	The commanding word. Matt. 8: 18-27	66	3 41	10 53	♋ 15	7∗ sets 12 10	11	6 18	5 42
7	Mon	Death of John the Baptist. Matt. 14: 1-12.	67	4 33	11 56	♋ 28	♂ ♀ ♄, ☾ Gr. Libra'n	11	6 17	5 43
8	Tues	A prophet. Luke 20: 1-8.	68	5 25	Morn.	♌ 12	8) Orion so. 6 34	11	6 16	5 44
9	Wed	Christ's testimony. Matt. 11: 7-15.	69	6 15	12 10	♌ 26	♂ ☿ ☾ ♋	11	6 14	5 46
10	Thur	An unwise decree. Dan. 6: 10-17.	70	7 05	12 54	♍ 10	Andromeda sets 8 24	10	6 13	5 47
11	Frid	Sin reproved. 2 Sam. 12: 1-10.	71	7 53	1 49	♍ 24	Spica rises 8 24	10	6 12	5 48
12	Sat	Feasting and folly. Dan. 5: 1-9.	72	8 40	2 47	♎ 9	♄ rises 3 30	10	6 10	5 50
11.		**Jesus Feeds Five Thousand. Matt. 14: 13-23.** Fourth Sunday in Lent. John 6: 1-15; Gal. 4: 21-31.					**Day's Length, 11 hours, 40 minutes**			
13	**Sun**	Reward of fidelity. Rev. 2: 1-10.	73	9 26	3 48	♎ 23	♂ ♄ ☾, ♀ rises 3 40	10	6 09	5 51
14	Mon	Jesus feeds five thousand. Matt. 14: 13-23.	74	10 10	4 30	♏ 8	♂ ♀ ☾, ☾ in Apogee	10	6 08	5 52
15	Tues	Daily manna. Exodus 16: 11-18.	75	10 54	5 12	♏ 23	☿ Gr. Hel. Lat. S.	9	6 06	5 54
16	Wed	Enough and to spare. 2 Kings 4: 38-44	76	11 37	5 57	♐ 7	♂ ☿ ☾ ♌	9	6 05	5 55
17	Thur	Four thousand fed. Mark 8: 1-9.	77	12 20	Sets.	♐ 21	17) ☉ Ecl'pd, In.	9	6 04	5 56
18	Frid	A boy's store. John 6: 5-13.	78	1 04	6 58	♐ 4	♂ ♂ ☾	8	6 03	5 57
19	Sat	Not by bread alone. Deut. 8: 1 6.	79	1 48	7 47	♐ 17	♂ sets 7 42	8	6 02	5 58
12		**Jesus Visits Tyre and Sidon. Mark 7: 24-37.** Fifth Sunday in Lent. John 8: 46-59; Heb. 9: 11-15.					**Day's Length, 11 hours, 58 minutes**			
20	**Sun**	The Bread of Life. John 6: 41-51.	80	2 34	8 38	♑ 0	☉ ent. ♑ D. & N. eq.	8	6 00	6 00
21	Mon	The boyhood of Jesus. Luke 2: 40-52.	81	3 22	9 20	♑ 12	7∗ sets 11 05	7	5 59	6 01
22	Tues	The Baptism and Temptation. Matt. 3: 13—4: 11	82	4 13	10 23	♑ 24	Altair rises 2 32 ♒	7	5 58	6 02
23	Wed	Jesus rejected at Nazareth. Luke 4: 14-30.	83	5 06	11 26	♒ 6	Pollux sou. 7 20	6	5 57	6 03
24	Thur	A Sabbath at Capernaum. Mark 1: 21-34.	84	6 00	Morn.	♒ 18	24) □ ♆ ☉, ♂ ♆ ☾	6	5 56	6 04
25	Frid	Jesus forgives sin. Mark 2: 1-12.	85	6 57	12 25	♓ 0	Sirius sets 11 20	6	5 55	6 05
26	Sat.	Hearers and doers of the Word. Matt. 7: 21-29.	86	7 54	1 21	♓ 12	♂ ☿ ♃, ♂ ☿ ☉ Super.	6	5 53	6 07
13.		**REVIEW.** Palm Sunday. Matt. 21: 1-9; Phil. 2: 5-11.					**Day's Length, 12 hours, 16 minutes**			
27	**Sun**	Jesus calms the storm. Mark 4: 35-41.	87	8 50	2 37	♓ 24	♂ ♃ ☉	5	5 52	6 08
28	Mon	Jesus visits Tyre and Sidon. Mark 7: 24-37.	88	9 47	3 42	♈ 6	Regulus so. 9 23	5	5 50	6 10
29	Tues	Great faith. Matt. 15: 21-31.	89	10 43	4 39	♈ 19	☽ in Perigee	5	5 49	6 11
30	Wed	Faith rewarded. Luke 7: 1-10.	90	11 38	5 28	♉ 1	☽ in ♋ ♉	4	5 48	6 12
31	Thur	According to faith. Matt. 9: 27-31.	91	Morn.	Ris.	♉ 14	31) Arct. so. 1 36	4	5 47	6 13

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 1st at 9 50 even.	9 10 even.	8 30 even.
Last Quarter	" " 8th " 8 02 even.	7 22 even.	6 42 even.
New Moon	" " 17th " 12 41 morn.	12 01 morn. (16)	11 21 even.
First Quarter	" " 24th " 4 39 even.	3 59 even.	3 19 even.
Full Moon	" " 31st " 7 46 morn.	7 06 morn.	6 26 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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March 6. How Christ stills the storms of life. Ps. 107: 23–31.
" 13. Appetites that unmake men. Dan. 5: 1–5, 25–28.
" 20. Little things that Christ makes great. 1 Cor. 1: 25–29.
" 27. Jesus' work for His own country; what I can do for mine. Matt. 4: 23–25; 23: 37.

who seeks the communion of faith, who very much serves to the praise of God, His glory, and the honoring of His holy Name and to the upbuilding and enlargement of His holy Christian Church.''

The resolutions in behalf of peace and love were signed by seven ministers and later on by six more in behalf of their congregations. He preached to thousands over forty years in Alkmaar.

He died on the 14th of September, 1638, at the age of 84 years and 9 months. He wrote several books, but his confession of faith is the most renowned. He edited in 1604 the first hymn-book of the Baptist-minded in the Netherlands.

A Mennonite Singer.

During the Revolutionary war, while the British under General Howe were in possession of Philadelphia, they tried to prevent the farmers from bringing their products to market in order to starve the Americans who sympathized with the struggle for American liberty or else compel them to surrender. Yet the farmers needed the market, and so many watched their opportunity to sneak into the city and supply their customers with the usual amount of the necessaries of life. It was at a great risk that this was done, and sometimes the farmers were caught and imprisoned.

The great-grandfather of the writer undertook to supply his customers and was caught by the British officials and locked up. His prospects were rather gloomy, but he was a sweet singer and had a faith that would not shrink, though pressed by every foe. This kept him in a cheerful mood, and all night he charmed and amused his watchmen with sweet strains of music. They were so delighted with his jovial nature and his exquisite music that the next morning they left him go and he went on his way home rejoicing.

Surely this was an appropriate weapon for a non-resistant Mennonite, and it was more effective in conquering the British than the American musket.

W. S. G.

Our Forerunners.

One of the Philadelphia daily papers, in an article on the Waldenses, among other things writes of our forerunners as follows:

The origin of the Mennonites, Dunkards, Friends and other peoples who persisted in their plain dress, in their refusal to bear arms and to take oaths, has been traced by competent authorities to the Waldenses, a sect which centuries before the times of Luther, Zwingli and Calvin had given the gospel to the people, and had endeavored in their daily lives to carry out the apostolic ideal. Some writers say that the Waldenses had preserved in their mountain fastnesses the purity of the church from the earliest times. However this may be, as the forerunner of all the present Protestant sects, the upholders of the Divine truth as taught in its simplicity in the Scriptures, and as leaders of lives of chastity, sobriety, truthfulness and industry, the Waldensian sect is perhaps the most interesting, romantic and picturesque of any to be found in the Christian world. It was of the Waldenses that Milton sang:

Avenge, O Lord, thy slaughtered Saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept Thy truth so pure of old
When all our fathers worshipt stocks and stones.
Forget not: in Thy book record their groans
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred-fold, who having learnt Thy way
Early may fly the Babylonian woe.

Some people claim to be ardent lovers of nature, in all her wonderful, beautiful ramifications, and at the same time affect a stoical, agnostic skepticism concerning the being of God, and the evidence of His presence and work in all creation. We would not misjudge any one, but we have no faculty for believing that any one can really and fully enjoy the wonders of nature, without realizing the fact that God is behind nature, and that every law and sight and sound is but an expression of His glorious and almighty power and presence.

4th Month. APRIL. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Good Friday. Psalm 86.	92	12 32	7 50	♈ 28	♀ in Perihelion	4	5 44	6 16
2	Sat	Humble prayer. Luke 18: 9–14.	93	1 29	8 44	♉ 11	Spica south 1.50	4	5 43	6 17
14.		**Peter Confesses Christ. Mark 8: 27-38.**			**Easter Sunday. Mark 16: 1–8; 1 Cor. 5: 6–8.**		**Day's Length, 12 hours, 34 minutes**			
3	**Sun**	Easter Sunday. Isaiah 35.	94	2 20	9 37	♉ 25	☿ in ♌	3	5 41	6 19
4	Mon	Peter confesses Christ. Mark 8: 27–38.	95	3 13	10 22	♊ 8	♅ Stationary	3	5 40	6 20
5	Tues	Another confession. John 6: 59–69.	96	4 06	11 12	♊ 22	7∗ sets 10.16	3	5 39	6 21
6	Wed	Confessing the Lord. Isaiah 44: 1–8.	97	4 57	Morn.	♋ 6	☌ ♅ ☾	2	5 38	6 22
7	Thur	Belief and confession. Rom. 10: 1–11.	98	5 47	12 03	♋ 21	7) ☿ in Perihel.	2	5 37	6 23
8	Frid	Not ashamed. 2 Tim. 1: 1–12.	99	6 35	1 01	♌ 5	☌ ☿ ♂	1	5 35	6 25
9	Sat	Reward of confession. Luke 12: 1–12.	100	7 22	1 57	♌ 19	Orion sets 11.10	1	5 34	6 26
15.		**Jesus Transfigured. Mark 9: 2-13.**			**1st Sunday after Easter. John 20: 19–31; 1 John 5: 4–10.**		**Day's Length, 12 hours, 52 minutes**			
10	**Sun**	Blessing for Peter. Matt. 16: 13–20.	101	8 07	2 30	♍ 3	☌ ♄ ☾, ☽ in Apogee	1	5 33	6 27
11	Mon	Jesus transfigured. Mark 9: 2–13.	102	8 51	3 09	♍ 17	♄ rises 3.10		5 31	6 29
12	Tues	A voice from Heaven. John 12: 23–33.	103	9 34	3 54	♎ 1	♀ rises 3.14	F	5 30	6 30
13	Wed	Testimony at Baptism. Luke 3: 15–22.	104	10 17	4 19	♎ 15	☌ ♀ ☾, ☽ in ♉	1	5 29	6 31
14	Thur	Peter's testimony. 2 Peter 1: 12–21.	105	11 00	4 57	♎ 29	☌ ♃ ☾	1	5 28	6 32
15	Frid	Transfigured in Prayer. Luke 9: 28–36.	106	11 45	Sets	♏ 12	15) ♂ sets 8.10	1	5 27	6 33
16	Sat	Glory of Christ. Heb. 1.	107	12 31	8 08	♏ 25	☌ ♂ ☾	1	5 25	6 35
16.		**The Mission of the Seventy. Luke 10: 1-16.**			**2nd Sunday after Easter. John 10; 12–16; 1 Pet. 2: 21–25.**		**Day's Length, 13 hours, 10 minutes**			
17	**Sun**	The greater glory. Rev. 1: 9–18.	108	1 19	9 08	♐ 8	☌ ☿ ☾	1	5 24	6 36
18	Mon	Mission of the Seventy. Luke 10: 1–16.	109	2 10	10 05	♐ 20	☿ Gr. H. L. N.	2	5 23	6 37
19	Tues	Return of the Mission. Luke 10: 17–24.	110	3 02	10 59	♑ 2	Alphacca so. 1.38	2	5 21	6 39
20	Wed	Mission of Apostles. Matt. 10: 5–15.	111	3 56	11 46	♑ 14	☌ ♆ ☾, ☉ ent. ♈	2	5 20	6 40
21	Thur	The harvest. John 4: 31–38.	112	4 52	Morn.	♑ 26	☿ Gr. Elong. E.	2	5 19	6 41
22	Frid	Laborers needed. Matt. 9: 32–38.	113	5 48	12 10	♒ 8	22) 7∗ sets 9.50	2	5 18	6 42
23	Sat	God's messenger. Jer. 1: 7–19.	114	6 42	12 49	♒ 20	☌ ♀ ♃	2	5 17	6 43
17.		**Prayer and Promise. Luke 11: 1-13.**			**3rd Sunday after Easter. John 16: 16–23; 1 Pet. 2: 11–20.**		**Day's Length, 13 hours, 28 minutes**			
24	**Sun**	Who will go? Isaiah 6: 1–8.	115	7 38	1 07	♓ 2	♀ Gr. H. L. N.	2	5 15	6 45
25	Mon	Prayer and Promise. Luke 11: 1–13.	116	8 32	1 40	♓ 14	Vega rises 7.30	2	5 14	6 46
26	Tues	Sincerity in prayer. Matt. 6: 5–15.	117	9 25	2 13	♓ 27	☽ in Perigee ♉	2	5 13	6 47
27	Wed	Calling upon God. Psalm 145: 10–21.	118	10 08	3 15	♈ 9	☽ in ♌	2	5 12	6 48
28	Thur	Ready to hear. Psalm 34: 1–17.	119	11 11	4 19	♈ 23	Orion sets 9.50	3	5 11	6 49
29	Frid	Speedy answer Dan. 9: 3–7 & 16–23.	120	Morn.	Ris.	♉ 6	29) Sirius se. 9.01	3	5 10	6 50
30	Sat	According to His Will. 1 John 5: 9–15.	121	12 05	7 56	♉ 20	♃ Gr. H. L. S.	3	5 09	6 51

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 7th at 12 55 even.	12 15 even.	11 35 morn.
New Moon	" " 15th " 4 55 even.	4 15 even.	3 35 even.
First Quarter	" " 22nd " 11 56 even.	11 16 even.	10 36 even.
Full Moon	" " 29th " 5 38 even.	4 58 even.	4 18 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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April 3. Our victories through Christ. 1 Cor. 15: 50–58. (Easter meeting.)
" 10. How the world's standards conflict with Christ's. Matt. 5: 43–48; 1 John 2: 15–17
" 17. How Christ transforms lives. Rom. 12: 1, 2; Phil. 3: 20, 21.
" 24. What Christ can do for "Darkest Africa." Isa. 45: 11–19.

"Cast Down, Yet Not Destroyed."

An excerpt from Dr. Ludwig Keller's address on the History of the Old Evangelical Congregations, showing the course of the suppressed undercurrent of primitive Christianity down the centuries.

TRANSLATED FOR THE YEAR BOOK BY A. S. SHELLY.

It is a known fact that the Gospel first gained a firm foothold in the circles of civilians and mechanics. Paul himself, the great Apostle to the Gentiles, carrying the message of Christ from place to place, went about not in clerical attire or as an itinerant philosopher with which classes the Latin and Greek world at that time were familiar, but as a practicing mechanic. As such, resembling in outward appearance the roving artisans which peopled the streets of the Roman empire, he undertook his journey of conquest through the world so destitute of the knowledge of God, and it was in the circles of the mechanics, in their associations and guilds, that the doors first opened to him, and that he found receptivity for his teaching which to the Jewish scribes was an offence and to the heathen philosophers foolishness.

The Greek-Roman world in which Christianity spread was under the sway of a great fad for fraternal organizations. There were corporations of all sorts; burial societies, mechanics' guilds, building associations, literary societies, etc., and all these organizations were at the same time religious societies. Thus religion formed the uniting bond and the true basis of these associations. Indeed, these societies frequently served solely as a mantle in the form of some worldly activity, under which some forbidden or persecuted religion might again acquire a rightful existence under the laws of the state.

Very many persons were compelled to have two religions, one which they professed (the State religion) and one which they believed. Thus developed the peculiar situation that the temples and the priests appointed by the state Church came to represent the one and the associations and guilds the other religion.

In this way it came about that in many, especially the larger, cities of the Roman Empire the first Christians, who in any case did not wish to be a church in the sense of the old dispensation, established the congregation in the form of a fraternity which met as a trade or collegiate society, but which, upon closer knowledge was at once seen to constitute a church proper.

Here then lies the explanation, too, of the reproachful accusation so often made by the Romans against the Christians, that they constituted a "secret society," and the suspicion that they were inimical to the state was naturally fed from this circumstance. To avoid the laws promulgated against the "collegia illicita" the Christians would seek out some form of permitted association. As such they could by virtue of their corporate rights acquire property, elect their own officers, and hold monthly public meetings to attend to matters of common concern.

The manner of forming congregations was made possible by the conception as to the nature of a congregation which prevailed even down to the time of Tertullian. According to this conception it was held that wherever there were at least three believers even though all lay members, there was a church or congregation, and that every believer who was chosen by the congregation had a right to preach. About the year 300 it was declared in the so-called Apostolic Constitutions that "whoever teaches, though he be a layman, if only he is experienced in the Word and of a pure life, let him continue teaching; for it is written we shall all be taught of God."

Those Roman-Hellenic societies often united different classes under equal rights and duties. Only the knowledge of the heathen mysteries was confined to the few initiated ones. On certain appointed days there were meals partaken of in common, and the general management lay in the hands of those chosen for this purpose by the brethren (for already here we meet with the use of the term brother). Such unions and religious societies were often called a school (schola), and in their places of meeting were found the image and symbols of the deity they worshiped.

As soon then as such a guild or brotherhood or the majority of its members was won over to the Christian faith all heathen images and symbols disappeared and the

5th Month MAY. 31 Days.

Week Days. Date.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fasts m.	Sun rise h. m.	Sun sets h. m.
18.	**Watchfulness. Luke 12: 35-48.** — 4th Sunday after Easter. John 16: 5–15; Jas. 4: 16–21.					**Day's Length, 13 hours, 42 minutes**			
1 **Sun**	In the name of Jesus. John 16: 23–33.	122	12 58	8 47	♐ 4	7✶ sets 8.30 ☊	3	5 07	6 53
2 Mon	Watchfulness. Luke 12: 35–48.	123	1 53	9 34	♐ 18	☿ Stationary	3	5 06	6 54
3 Tues	Lest we forget. Deut. 4: 14–24.	124	2 46	10 20	♐ 3	♂ ☿ ☾ ☋	3	5 05	6 55
4 Wed	Ready and unready. Matt. 25: 1–13.	125	3 37	11 09	♐ 17	Orion sets 9.24	3	5 04	6 56
5 Thur	Be sober! 1 Pet. 1: 13–21.	126	4 27	11 49	♑ 2	Spica south 10.21	3	5 03	6 57
6 Frid	Living to God. 1 Pet. 4: 1–8.	127	5 15	Morn.	♑ 16	Arct. sou. 11.16	4	5 02	6 58
7 Sat	Watch and Pray! Luke 21: 28–36.	128	6 02	12 10	♒ 0	7) ♂ ♄ ☾	4	5 01	6 59
19.	**The Prodigal Son. Luke 15: 11-24.** — 5th Sunday after Easter. John 16: 23–30; Jas. 1: 22–27.					**Day's Length, 13 hours, 58 minutes**			
8 **Sun**	Hold fast! Rev. 3: 1–12.	129	6 48	12 52	♒ 14	☾ in Apogee	4	5 00	7 00
9 Mon	Lost and found. Luke 15: 1–10.	130	7 29	1 26	♒ 28	♂ ☿ ♂	4	4 59	7 01
10 Tues	The Prodigal Son. Luke 15: 11–24.	131	8 12	1 59	♓ 11	☾ in ♉ ☊	4	4 58	7 02
11 Wed	Joy in the house. Luke 15: 25–32.	132	8 55	2 25	♓ 24	☿ in ♉, □ ♄ ☉	4	4 57	7 03
12 Thur	Deceitful heart. Jer. 17: 1–11.	133	9 39	3 00	♈ 7	♂ ♌ ☾	4	4 56	7 04
13 Frid	Punishment and mercy. 2 Chron. 33: 1–13.	134	10 25	3 46	♈ 20	♂ ♀ ☾, ♂ ☿ ☉ Inf.	4	4 55	7 05
14 Sat	Repenting and returning. Deut. 30: 1–10.	135	11 13	4 22	♈ 3	♂ ☿ ☾	4	4 54	7 06
20.	**Jesus Teaches Humility. Mark 10: 35-45.** — 6th Sunday after Easter. John 15: 26–36; 1 Pet. 4: 8–11.					**Day's Length, 14 hours, 10 minutes**			
15 **Sun**	Return! Hosea 14.	136	12 02	Sets.	♈ 16	15) ♂ ♂ ☾	4	4 53	7 07
16 Mon	Jesus teaches Humility. Mark 10: 25–45.	137	12 56	7 59	♈ 28	♄ souths 5.50 ♌	4	4 52	7 08
17 Tues	The greatest. Matt. 18: 1–11.	138	1 51	8 52	♉ 10	Arcturus souths 8.28	4	4 51	7 09
18 Wed	The lower place. Luke 14: 1–11.	139	2 47	9 42	♉ 22	♂ Ψ ☾	4	4 50	7 10
19 Thur	Preferring one another. Rom. 12: 1–13.	140	3 43	10 28	♊ 4	Spica souths 9.24	4	4 50	7 10
20 Frid	Humility commended. 1 Pet. 5: 1–11.	141	4 39	11 20	♊ 16	Procyon sets 10.04	4	4 49	7 11
21 Sat.	An example. John 13: 1–17.	142	5 34	Morn.	♊ 28	☿ in Aph. ☉ ent. ♍	4	4 48	7 12
21.	**The Passover. Matt. 26: 17-30.** — Whitsuntide. John 14: 23–31; Acts 2: 1–13.					**Day's Length, 14 hours, 22 minutes**			
22 **Sun**	Whitsuntide. Phil. 2: 1–11.	143	6 28	12 46	♋ 10	22) ☽ in Perigee	4	4 47	7 13
23 Mon	The Passover. Matt. 26: 17–30.	144	7 20	1 15	♋ 22	Rigel se. 7.24 ♉	4	4 46	7 14
24 Tues	Institution of the feast. Ex. 12: 21–28.	145	8 12	1 55	♌ 4	☽ in ☊	4	4 46	7 14
25 Wed	The preparation. Luke 22: 1–13.	146	9 03	2 27	♌ 17	☿ Stationary	4	4 45	7 15
26 Thur	Bread of Life. John 6: 47–58.	147	9 55	2 57	♍ 1	Pollux sets 11.12	4	4 44	7 16
27 Frid	Reconciliation. Rom. 5: 1–11.	148	10 48	3 37	♍ 15	Alphacca so. 11.14	4	4 43	7 17
28 Sat	A perfect sacrifice. Heb. 9: 11–15.	149	11 41	4 32	♍ 29	Orion sets 8.00	4	4 43	7 17
22.	**Christ's Trial Before Pilate. Mark 15: 1-15.** — Trinity Sunday. John 3: 1–15; Rom. 11: 33–36.					**Day's Length, 14 hours, 34 minutes**			
29 **Sun**	In remembrance. 1 Cor. 11: 20–28.	150	Morn.	Ris	♑ 13	29) Castor s. 11.00	4	4 42	7 18
30 Mon	Christ's trial before Pilate. Mark 15: 1–15.	151	12 34	8 50	♑ 28	♂ ☿ ☾, ♂ ♂ ☉ ☋	4	4 41	7 19
31 Tues	Sent to Herod. Luke 23: 1–11.	152	1 27	9 47	♐ 13	♄ souths 5.01	4	4 41	7 19

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter on the	7th at 6 52 morn.	6 12 morn.	5 32 morn.
New Moon " "	15th " 6 00 morn.	5 20 morn.	4 40 morn.
First Quarter " "	22nd " 5 20 morn.	4 40 morn.	4 00 morn.
Full Moon " "	29th " 8 56 morn.	3 16 morn.	2 36 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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May 1. Answered prayers. Acts 4: 23–31.
" 8. Crowns trodden under foot. Isa. 28: 1–7; Rev. 3: 11.
" 15. What Joseph and Benjamin teach about brotherly care. Gen. 43: 29–31, 34; 45: 14–22. (Union meeting with the Juniors.)
" 22. False and true ambitions. Matt. 20: 20–28.
" 29. What Christian Endeavor is doing in mission lands. Luke 1: 49–55.

name of Christ took their place*. But as for the rest, the love feasts (agape), the meetings, etc., were held as before. The heathen mysteries were put away, yet also among the Christians there were several degrees distinguished, viz., the catechumens, or those Christians who were yet in the course of instruction and had not yet received baptism, and secondly the baptized Christians, who, having received this rite, were thus admitted as partakers of the sacred administrations and the service of prayer. The catechumens were also regarded as Christians and as members of the congregation, but could take part only in the preaching service and not in the prayer service or the administration of the holy Supper. The right to these they could obtain only through baptism which was administered to them only upon their expressed desire and thus often only at an advanced age; for baptism not only gave them distinct privileges, but also imposed duties which many did not feel able to fulfil until in riper years.

When the Christian Church attained recognition in the Roman Empire and under Constantin became the state church, the "secret congregations" which existed under the form of "permitted assemblies" might have been dissolved. But the congregational idea upon which they rested and all the old forms and ways of thinking which they had preserved, stood in sharp contradiction with that form of Christianity which was exclusively recognized by Constantin. By reason of this they soon found themselves forced to maintain the same relation to the new Christian state church that they had held under the heathen regime. Where their representatives came out openly and essayed to organize under ecclesiastical forms, they encountered the fierce opposition of the party that had come into power.

* * * * * * * *

The heathen emperors with all their bloody persecution of the Christians, had failed to undermine the existence of the old Christian congregations. Under the guise of brotherhoods the persecuted every time found refuge, and in unassailable external form, yet in deep secrecy, their church life was continued. What the Roman state had not attained, the Roman church from the fourth century on, though earnestly desiring, had not the means sufficient to accomplish. It was not able effectively to prevent the propagation of the old congregations which had again taken recourse to the expedient of disguise under worldly forms.

These Christians were of course for centuries under the same necessity under which they had lived in heathen times, viz., they were compelled in all outward ceremonies to submit to the forms of the established church—a condition which for them was as possible without doing violence to their principles, as it was for the first Christians to continue to take part in the Temple service.

However, it was natural that the brethren should wish to be freed from this compulsion, and that they were at the same time moved with the desire to make the faith that filled them accessible to all Christians. Yet as soon as they ventured outside their narrow circles to confess openly the old Christian faith, or as soon as they attempted to establish their own churches as such, the ruling church took up the fight against the sects.

On the part of the latter these conflicts were led and carried on by individual men of prominence, and it was natural that the movement would in a measure bear the impress of their spirit; but they themselves were clearly conscious that they were simply putting forth the ideas of the brotherhood to whom they were indebted for the same, and that they stood within the pale of an old and far-reaching tradition.

Outside the brotherhood these facts were indeed wholly unknown. The teachings which the spokesmen set forth seemed to the outsiders as new doctrines and the men in question as the "founders of a new sect." The ruling powers, even if they understood the true relation of things, saw no reason to weaken the prejudice of the masses, and the protests of the brethren were smothered in the persecution that invariably broke out.

Every church should support two pastors —one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

*Read in this connection 2 Cor. 6.—The Translator.

6th Month. JUNE. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast. m.	Sun rise h. m.	Sun sets h. m.
1	Wed	No fault. John 18: 28–40.	153	2 18	10 12	♐ 28	♅ in Perihelion	2	4 40	7 20
2	Thur	Pilate's fear. John 19: 1–12.	154	3 07	10 49	♑ 12	Vega sets 1.52	2	4 40	7 20
3	Frid	Yielding to tumult. Matt. 27: 15–25.	155	3 55	11 14	♑ 26	Altair sets 3.04	2	4 39	7 21
4	Sat	Peter's reminder. Acts 3: 12–18.	156	4 41	11 52	♒ 10	♂ ☌ ☾	2	4 38	7 22
23.		**Christ Crucified.** Mark 15: 22-39.			1st Sunday after Trinity. Luke 16: 19–31; 1 John 4: 16–21.		Day's Length, 14 hours, 44 minutes			
5	**Sun**	Despised and rejected. Isaiah 53.	157	5 24	Morn.	♒ 24	☾ in Apogee	2	4 38	7 22
6	Mon	Christ crucified. Mark 15: 22–39.	158	6 07	12 26	♓ 8	6) ☾ in ♉	2	4 37	7 23
7	Tues	"Father, forgive!" Luke 23: 32–38	159	6 50	1 01	♓ 21	Antares s. 11.12	1	4 37	7 23
8	Wed	"To-day in paradise." Luke 23: 39–49.	160	7 33	1 35	♈ 4	☿ Gr. Elong. W.	1	4 37	7 23
9	Thur	"It is finished!" John 19: 23–30.	161	8 18	2 08	♈ 17	♂ ☌ ☾	1	4 36	7 24
10	Frid	Lifted up. John 3: 9–17.	162	9 04	2 46	♉ 0	♃ rises 2.28	1	4 36	7 24
11	Sat	Peace by the cross. Col. 1: 12–22.	163	9 53	3 24	♉ 12	♂ ☿ ☾, ☿ G. H. L. S.	1	4 36	7 24
24.		**Christ Risen.** Matt. 28: 1-15.			2nd Sunday after Trinity. Luke 14: 16–21; 1 John 3: 12–18.		Day's Length, 14 hours, 48 minutes			
12	**Sun**	The new song. Rev. 5: 1–10.	164	10 45	4 06	♉ 24	♀ rises 5.10	1	4 35	7 25
13	Mon	Christ risen. Matt. 28: 1–15.	165	11 40	Sets	♊ 6	13) ♂ ♀ ☾, ♂ ♂ ☾	☉	4 35	7 25
14	Tues	Hard to believe. Luke 24: 1–12.	166	12 37	8 22	♊ 18	♂ ♆ ☾	S.	4 35	7 25
15	Wed	The wounded hands. Luke 24: 33–48.	167	1 35	9 37	♋ 0	Regulus sets 11.09	0	4 35	7 25
16	Thur	Seen by many. 1 Cor. 15: 1–11.	168	2 33	10 12	♋ 12	7∗ rises 2.36	0	4 35	7 25
17	Frid	Certainty. 1 Cor. 15: 12–26.	169	3 29	10 50	♋ 24	☽ in Perigee	0	4 35	7 25
18	Sat	Chosen witnesses. Acts 10: 34–43.	170	4 24	11 23	♌ 6	Spica sou. 12.52	1	4 35	7 25
25.					3rd Sunday after Trinity. Luke 15: 1–10; 1 Pet. 5: 6–11.		Day's Length, 14 hours, 50 minutes			
19	**Sun**	Ever living. Rom. 6: 1–11.	171	5 17	11 48	♌ 18	♂ ♀ ♂, ♂ ♅ ☾, ♀ in ♋	1	4 35	7 25
20	Mon	Peter's confession. Mark 8: 27–38.	172	6 09	Morn.	♌ 1	20) ☽ in ♋ ♉	1	4 35	7 25
21	Tues	Jesus transfigured. Mark 9: 2–13.	173	7 00	12 11	♌ 13	☉ ent. ♋ long. d.	2	4 34	7 26
22	Wed	Prayer and promise. Luke 11: 1–13.	174	7 51	12 43	♌ 26	Arcturus so. 8.06	2	4 35	7 25
23	Thur	The Prodigal Son. Luke 15: 11–24.	175	8 42	1 17	♋ 9	Rigel sets 6.20	2	4 35	7 25
24	Frid	Jesus teaches humility. Mark 10: 35–45.	176	9 34	1 55	♋ 23	Alphacca so. 9.30	2	4 35	7 25
25	Sat	The Passover. Matt. 26: 17–30.	177	10 26	2 42	♍ 7	7∗ rises 1.57	3	4 36	7 25
26.		REVIEW.			4th Sunday after Trinity. Luke 6: 36–42; Rom. 8: 18–23.		Day's Length, 14 hours, 50 minutes			
26	**Sun**	Christ crucified. Mark 15: 22–39.	178	11 18	3 33	♍ 22	♂ ☿ ☾	☽	4 35	7 25
27	Mon	Good and bad advice. 1 Kings 12: 1–11	179	Morn.	Ris.	♎ 7	27) ♂ ♆ ☉	3	4 35	7 25
28	Tues	The Kingdom divided. 1 Kings 12: 12–20.	180	12 09	8 19	♎ 22	Antares so. 9.54	3	4 36	7 24
29	Wed	The division foretold. 1 Kings 11: 28–40	181	1 00	9 05	♏ 7	♂ ♆ ♀	3	4 36	7 24
30	Thur	Righteous judgment. Jer. 22: 1–9.	182	2 48	9 46	♏ 22	☿ in ♋	3	4 36	7 24

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 6th at 12 55 morn.	12 15 morn. (5)	11 35 even.
New Moon	" " 13th " 4 12 even.	3 32 even.	2 52 even.
First Quarter	" " 20th " 10 12 morn.	9 32 morn.	8 52 morn.
Full Moon	" " 27th " 3 25 even.	2 45 even.	2 05 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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June 5. How my silence witnesses against Christ. Matt. 12: 30; Luke 17: 12–19.
" 12. What I must do to become Christ's disciple. Matt. 16: 24–26; John 13: 33–35.
" 19. What Paul teaches me about rising above discouragement. 2 Cor. 4: 7–18.
" 26. Signs that India is becoming Christ's. Ps. 22: 22–31.

How the Missionary Spirit in Our Russian Churches Had Its Origin.

It was in one of the active congregations in Southern Russia, where a pious school teacher had the custom of reading and relating mission stories and incidents to his pupils on a Friday afternoon. With great interest did they listen to these fascinating stories and with equally as great interest did they repeat them to their parents and brothers and sisters at home.

It was the custom of the parents to fetch their children from school during the winter with the sleigh or otherwise when the school was dismissed at 4 o'clock. It was not long until the most of them came on Friday afternoon long before the close of the school to listen to the Mission stories as related by the teacher. It soon became a source of great joy to the pupils on this afternoon to lay their gifts for the missionary cause into the hands of their dear teacher, who usually forwarded them to the Barmer Mission.

After a few years this particular teacher was called to the Gospel ministry, and these mission meetings found their way into the church. Soon the afternoon of the first Sunday of the month was devoted to these Mission meetings, and a glorious missionary festival was annually celebrated on the day of Pentecost. That such efforts could not remain fruitless soon became evident, for already in the 60's of the last century a young man announced his intention to enter the Mission field, and, after completing his studies in Barmen, was sent to the Island of Sumatra to begin mission work among the "Battaks".

After a decade he could lay the work that had become so dear to him into the hands of other laborers, and assume the responsible office of Elder in his home church, and to awaken more missionary interest in the congregations of Southern Russia.

The Lord visibly blessed his labors, and to-day every congregation in Southern Russia is an active missionary congregation. And quite a number of mission workers are laboring on the Islands of Java and Sumatra or British India.

Thus the Lord blessed the humble efforts of a pious school teacher. Indeed it remains still true what the prophet says, Is. 60: 22: "A little one shall become a thousand and a small one a strong nation."

As told by a warm friend of missions, who was born and raised and gained a heart for missions in this same congregation.

J. J. B.

The Persecuted Waldenses.

The Waldenses were among the earliest sufferers for the gospel in Europe when the fierce rage of papal persecution burst upon all those who would not acknowledge the supremacy of the Pope, and chief among the foremost of the earnest propagandists of the pure religion of Christ.

The country of Waldensia, which thus became a cradle for the truth, is but twenty miles in length, and some eighteen broad. It is situated among the mountains between France and Italy, in the valleys called Lucerna, San Martino, and Perosa,. the streams of which ultimately gather themselves into the river Po. The sufferings of this venerable Church are written in blood. On the way to La Tour, the little capital of the Waldensian valleys, as their wooded mountains rise to view, the traveller approaches "consecrated ground." "Almost every rock is a monument, and every meadow witnessed executions, and every village had its roll of martyrs." They recount thirty-six distinct persecutions, some designed actually to exterminate them from the face of the earth.

Their valleys have had many "St. Bartholomews," and it was from Castelluzzo that, on April 27, 1655, the signal was given to execute the orders of Christina, regent of Savoy, who, acting for her son Charles Emanuel II., and under her holy father the Pope, sent 15,000 soldiers to massacre every Protestant the valleys contained. "Children," says Leger, an eye-witness, "torn from their mothers' breasts, were seized by their feet and dashed in pieces against the rocks or walls, while their tender bodies were cast on the common heaps. The sick, aged, both men and women, were either burnt in their houses or literally cut in pieces, or were rolled over the rocks."

7th Month JULY. 31 Days.

Week Days. Date.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo m.	Sun rise h. m.	Sun sets h. m.
1 Frid	Folly of pride. Prov. 16: 16–33.	183	2 35	10 18	♌ 7	☌ ♄ ☾, Spica s. 8.50	4	4 36	7 24
2 Sat	A soft answer. Prov. 15: 1 9.	184	3 20	10 49	♌ 21	☌ ☿ ♂	4	4 36	7 24
27.	**The Kingdom Divided. 1 Kings 12: 12-20.**		**5th Sunday after Trinity. Luke 5: 1–11; 1 Pet. 3: 8–15.**			**Day's Length, 14 hours, 48 minutes**			
3 **Sun**	Pride humbled. Isaiah 2: 10–22.	185	4 03	11 10	♍ 5	☾ in Apogee	4	4 37	7 23
4 Mon	Jeroboam's idolatry. 1 Kings 12: 25-33	186	4 46	11 43	♍ 18	☾ in ♉, ⊕ in Aph. ♌	4	4 37	7 23
5 Tues	Warning. 1 Kings 13: 1–10.	187	5 28	Morn.	♍ 1	5) ☿ rises 11.40	4	4 38	7 22
6 Wed	An evil examp e. Exodus 32: 1–8.	188	6 11	12 40	♍ 14	☌ ☿ ☾	4	4 38	7 22
7 Thur	A place for worship. Deut. 12: 1–14.	189	6 56	1 20	♍ 27	☌ ♀ ☉ Superior	5	4 38	7 22
8 Frid	A rebuke. 2 Chron. 13: 1–12.	190	7 43	2 01	♎ 9	Vega souths 11.48	5	4 39	7 21
9 Sat	Punishment. 2 Chron. 13: 13–20.	191	8 32	2 35	♎ 21	☌ ♂ Ψ, ☌ ☿ ☉ Super.	5	4 39	7 21
28.	**Jeroboam's Idolatry. 1 Kings 12: 25-33.**		**6th Sunday after Trinity. Matt. 5: 20–26; Rom. 6: 3–11.**			**Day's Length, 14 hours, 42 minutes**			
10 **Sun**	A living God. Acts 17: 22–31.	192	9 25	3 10	♏ 3	☌ ☿ ♀	5	4 40	7 20
11 Mon	Asa's good reign. 2 Chron. 14: 1–12.	193	10 21	3 43	♏ 15	☿ souths 8.44	5	4 40	7 20
12 Tues	Accepting good advice. 2 Chron. 15: 1–9.	194	11 20	4 01	♏ 27	☌ ♂ ☾	5	4 41	7 19
13 Wed	The Covenant. 2 Chron. 15: 10–19.	195	12 19	Sets.	♐ 9	13) Dog days b.	5	4 41	7 19
14 Thur	Forgetting God. 2 Chron. 16: 1–9.	196	1 18	7 33	♐ 21	☽ in Perigee	5	4 42	7 18
15 Frid	Confidence in God. Psalm 20.	197	2 16	8 19	♑ 3	☿ Gr. H. L. N.	6	4 43	7 17
16 Sat	Joyful trust. Isaiah 12.	198	3 11	9 11	♑ 15	Sirius rises 4.04	6	4 44	7 16
29.	**Asa's Good Reign. 2 Chron. 14: 1-12.**		**7th Sunday after Trinity. Matt. 8: 1–9; Rom. 6: 19–23.**			**Day's Length, 14 hours, 34 minutes**			
17 **Sun**	Hezekiah's prayer. 2 Kings 19: 8–19.	199	4 05	9 49	♑ 27	☽ in ♌	6	4 45	7 15
18 Mon	A good king. 2 Chron. 17: 1–10.	200	4 57	11 10	♒ 9	Altair sou. 11.50	6	4 46	7 14
19 Tues	Jehoshaphat's reform. 2 Chron. 19.	201	5 49	11 51	♒ 21	19) Fomal. s. 3.06	6	4 46	7 14
20 Wed	Refuge in trouble. 2 Chron. 20: 1–13.	202	6 40	Morn.	♋ 4	Pollux sets 8.39	6	4 47	7 13
21 Thur	Deliverance. 2 Chron. 20: 14–24.	203	7 31	12 14	♋ 17	□ ☿ ☉	6	4 47	7 13
22 Frid	Impartial judgment. Deut. 1: 9 18.	204	8 22	12 53	♌ 1	☉ enters ♍	6	4 48	7 12
23 Sat.	According to deeds. Rom. 2: 1 11.	205	9 14	1 20	♌ 15	♀ in Perihelion	6	4 49	7 11
30.	**Jehoshaphat's Reform. 2 Chron. 19.**		**8th Sunday after Trinity. Matt. 7: 15–23; Rom. 8: 12–17.**			**Day's Length, 14 hours, 22 minutes**			
24 **Sun**	Reward of righteousness. Isa. 33: 13–24	206	10 05	2 17	♌ 0	☌ ☿ ☾	6	4 50	7 10
25 Mon	Omri and Ahab. 1 Kings 16: 23–33.	207	10 55	2 50	♌ 15	Antares so. 8.11	6	4 51	7 09
26 Tues	A prediction. Deut. 31: 14–21.	208	11 44	3 26	♎ 0	Pollux sets 8.10	6	4 52	7 08
27 Wed	The wicked heart. Jer. 17: 1–10.	209	Morn.	Ris.	♎ 15	27) Arct. se. 12.50	6	4 52	7 08
28 Thur	Stubborn wickedness. Jer. 44: 1–10.	210	12 31	7 36	♍ 0	☌ ♄ ☾	6	4 53	7 07
29 Frid	Evil friendships forbidden. 2 Cor. 6: 8–11	211	1 16	8 18	♍ 15	♄ rises 8.02	6	4 54	7 06
30 Sat	A prophet's rebuke. Micah 6: 8-16.	212	2 00	9 32	♍ 0	☿ souths 5.21	6	4 55	7 05
31.	**Omri and Ahab. 1 Kings 16: 23-33.**		**9th Sunday after Trinity. Luke 16: 1–9; 1 Cor. 10: 6–13.**			**Day's Length, 14 hours, 10 minutes**			
31 **Sun**	Sin known by God. Amos 9: 1–10.	213	2 43	10 06	♍ 14	☾ in ♍, ☾ in Apo. ♌	6	4 56	7 04

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 5th at 5 56 even.	5 16 even.	4 36 even.
New Moon	" " 13th " 12 29 morn. (12)	11 49 even.	11 09 even.
First Quarter	" " 19th " 3 50 even.	3 10 even.	2 30 even.
Full Moon	" " 27th " 4 14 morn.	3 34 morn.	2 54 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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July 3. Ways of consecrating ourselves to our country. Rom. 13: 1–7; 1 Pet. 2: 13–17.
" 10. Some modern idols and how to overthrow them. Luke 12: 15–21; Phil. 3: 17–19.
" 17. The world's gain through universal peace. Ps. 46: 9–11; Isa. 2: 2–4.
" 24. How to break down the spirit of caste. Jas. 2: 1–9; Matt. 23: 8–12.
" 31. An evening with Burmah and Siam. Isa. 35: 1–10.

Baptism in the Mennonite Church.

This is one of the great rites of the Christian Church. It is the rite which inducts into the visible Church. It is the outward seal of the incorporation of the believer into the Lord Jesus Christ and the invisible Church. It is not the putting away of the filth of the flesh, but the covenant of a good conscience with God, which implies spiritual cleansing. Since there is a diversity of teaching and practice in different denominations as to the object and mode of baptism, causing confusion among such of our church members who may not be so well informed and grounded in the Scriptural teachings on the subject, especially when they come under the influence of such who are riding hobbies on baptism, it seems to me that an article on the subject is not amiss in the YEAR BOOK. Baptism being an important and significant ordinance, every church member should be well informed concerning its significance and importance and manner. As my space is naturally limited I will seek as briefly as possible to treat the subject under the three following heads: WHY? WHO? How?

WHY?

Jesus, even during His life on earth, required those who wished to become His disciples to be baptized by his apostles, John 3: 5, 22; 4: 1, 2. But at that time none but Jews were received into His Church and baptized, as was the case also with John in his baptism. Shortly before His ascension to heaven, He first gave the commission to His apostles to admit all nationalities into the Christian Church and to baptize them. They were to be made "disciples" of Jesus Christ, or professors of His religion in a two-fold manner—by instruction and by baptism. By baptism they were to be obligated to accept and obey the doctrine which acknowledges and receives Father, Son and Holy Spirit. Whoever, therefore, is baptized, declares by this rite that he acknowledges Father, Son and Spirit for his God, that he will obey His laws, and that he expects protection and blessing from Him; and God, on the other hand, promises and grants to him the enjoyment of all the benefits which the Gospel of Christ enjoins upon us to expect from the Father, Son and Holy Spirit. Baptism is the solemn initiatory rite of admission into the Christian Church. It is the answer of a good conscience (a conscious and conscientious covenant with God), and hence can only be true baptism when applied to persons conscious of what they do. Although baptism is a divine institution of the new dispensation we may still find among the prevailing practices and expectations of the Israelites the more immediate reason why just this and no other form of initiation was then introduced by John and Christ. From John 1: 25, it is manifest that the Jews expected the Messiah and His herald to baptize, and so many, even among the learned, suffered themselves to be baptized by John, which probably would not have been the case if baptism had been to them a strange and unheard-of thing. As it was the universal expectation that the Messiah would cleanse men of their sins, which was exactly typified by the various washings in the Levitical law, and that He was to bring about a general reformation, it seems only natural that just this form of initiation should have been expected by the Jews, and be chosen by Christ for the induction into His Church.

WHO?

From the foregoing it must be inferred already that only such who have come to a state of consciousness are fit subjects for baptism. Therefore only persons who have come to years of understanding and volition ought to have this rite administered. Baptism, while in part a rite of consecration, is not that solely, as was shown above; if it was, then indeed little unconscious children might be baptized, for we are to consecrate our children, and I think the simple consecration of children, by laying on of hands and prayer, ought to be more universally adopted by our people, which would no doubt strengthen much our testimony against infant, and for adult baptism. If unconscious children have that which is represented by baptism, namely, death unto sin, the new life, Rom. 6: 4; the new birth, John 3; the putting on of Christ, Gal. 3: 27; the moving, quickening Spirit by which we are baptized into the body of Christ, 1 Cor.

8th Month. # AUGUST. 31 Days

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Mon	God taking care of Elijah. 1 Kings 17: 1–16.	214	3 25	10 45	♑ 28	Fomalh. so. 2.08		6 4	57 7 03
2	Tues	The widow's child restored. 1 Kings 17: 17–24.	215	4 08	11 10	♑ 4	♃ souths 5.10	☽	6 4	58 7 02
3	Wed	Reference by Christ. Luke 4: 23–30.	216	4 51	11 43	♑ 24	♂ ♃ ☾		6 4	59 7 01
4	Thur	A man of prayer. James 5: 13–20.	217	5 36	Morn.	♒ 6	4) Altair so. 10.44		6 5	00 7 00
5	Frid	God's deliverance. Psalm 34: 11–22.	218	6 23	12 04	♒ 18	Sirius rises 4.29		6 5	01 6 59
6	Sat	"The eye of the Lord." Ps. 33: 10–22.	219	7 13	12 49	♐ 0	♂ rises 5.10	♋	6 5	02 6 58

32. **God Taking Care of Elijah. 1 Kings 17: 1-16.** 10th Sunday after Trinity. Luke 19: 41–48; 1 Cor. 12: 1–11. **Day's Length, 13 hours, 56 minutes**

7	**Sun**	God cares for us. Matt. 6: 24–34.	220	8 06	1 29	♐ 13	☿ in ♌		5 5	03 6 57
8	Mon	Obadiah and Elijah. 1 Kings 18: 1–16.	221	9 02	2 19	♐ 25	♂ ♆ ☾		5 5	04 6 56
9	Tues	Sorrows of a famine. Joel 1: 8–20.	222	10 01	3 11	♑ 6	♂ ♂ ☾		5 5	05 6 55
10	Wed	Joseph and Pharaoh. Gen. 41: 33–45.	223	11 00	4 05	♑ 18	♂ ♄ ☉		5 5	06 6 54
11	Thur	Daniel's faithfulness. Dan. 6: 1–10.	224	11 59	Sets.	♑ 0	11) ♀ sets 6.30		5 5	07 6 53
12	Frid	Nehemiah's prayer. Neh. 1: 1–11.	225	12 57	7 10	♑ 12	♂ ♀ ☽, ☾ in Per.		5 5	09 6 51
13	Sat	An upright life. Col. 3: 8–17.	226	1 54	8 20	♑ 24	☽ in ♌, ♂ ☿ ☾		4 5	10 6 50

33. **Obadiah and Elijah. 1 Kings 18: 1-18.** 11th Sunday after Trinity. Luke 18: 9–14; 1 Cor. 15: 1–10. **Day's Length, 13 hours, 40 minutes**

14	**Sun**	A young believer. 2 Tim. 3: 10–17.	227	2 49	9 15	♏ 6	♀ Gr. H. L. N.	♍	4 5	11 6 49
15	Mon	Elijah's challenge. 1 Kings 18: 17–29.	228	3 42	9 52	♏ 18	♃ souths 4.20		4 5	12 6 48
16	Tues	Elijah on Mount Carmel. 1 Kings 18: 30–46.	229	4 35	10 31	♎ 1	Orion rises 1.34		4 5	13 6 47
17	Wed	A solemn choice. Joshua 24: 14–24.	230	5 27	11 14	♎ 14	17) ☿ in Aph.		4 5	14 6 46
18	Thur	Answer by fire. 2 Chron. 6: 40—7: 3.	231	6 18	Morn.	♎ 27	Achernar so. 3.50		3 5	15 6 45
19	Frid	A prayer for help. Isaiah 37: 8–20.	232	7 11	12 04	♐ 10	7✶ rises 10.00		3 5	17 6 43
20	Sat	The folly of idolatry. Isaiah 44: 9–19.	233	8 02	12 51	♐ 24	♂ ♅ ☾, ♃ Stationary		3 5	18 6 42

34. **Elijah on Mount Carmel. 1 Kings 18: 30-46.** 12th Sunday after Trinity. Mark 7: 31–37; 2 Cor. 3: 4–11. **Day's Length, 13 hours, 24 minutes**

21	**Sun**	The living God. Jer. 10: 1–11.	234	8 52	1 20	♐ 9	Spica sets 8.40	☽	2 5	19 6 41
22	Mon	Elijah discouraged. 1 Kings 19: 1–8.	235	9 41	2 06	♐ 23	Markab sou. 12.56		2 5	20 6 40
23	Tues	Moses in despair. Num. 11: 10–17.	236	10 28	3 15	♑ 9	☉ Enters ♑		2 5	21 6 39
24	Wed	A despondent heart. Psalm 55: 1–11.	237	11 14	4 26	♑ 23	♂ ♄ ☾		2 5	22 6 38
25	Thur	Hope in trouble. Job 5: 6–20.	238	Morn.	Ris.	♒ 9	25) Vega so. 8.15		2 5	24 6 36
26	Frid	The source of help. Psalm 43.	239	12 00	7 32	♒ 24	☾ in Apogee		2 5	25 6 35
27	Sat.	Comfort in persecution. Luke 6: 17–26	240	12 41	8 10	♑ 9	☾ in ♍, Dog Days e.		1 5	26 6 34

35. **Elijah Discouraged. 1 Kings 19: 1-8.** 13th Sunday after Trinity. Luke 10: 23–37; Gal. 3: 15–22. **Day's Length, 13 hours, 08 minutes**

28	**Sun**	Confidence in God. Psalm 37: 1–11.	241	1 24	8 45	♑ 22	♃ souths 3.30	♌	1 5	27 6 33
29	Mon	Elijah encouraged. 1 Kings 19: 9–18.	242	2 06	9 25	♑ 6	♃ sets 9.20		1 5	29 6 31
30	Tues	Paul's reference. Rom. 11: 1–6.	243	2 49	10 04	♑ 20	♂ ♃ ☾		0 5	30 6 30
31	Wed	The glory of the Lord. Ex. 33: 12–23.	244	3 33	10 48	♒ 3	Orion rises 12.40		0 5	31 6 29

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter on the	4th at 9 05 morn.	8 25 morn.	7 45 morn.
New Moon " "	11th " 8 00 morn.	7 20 morn.	6 40 morn.
First Quarter " "	17th " 11 29 even.	10 49 even.	10 09 even.
Full Moon " "	25th " 8 04 even.	7 24 even.	6 44 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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August 7. God's guiding hand in our lives. 1 Chron. 29: 10–12; Luke 12: 1–7. (Experience meeting.)

" 14. Obeying when obedience is hard. Gen. 22: 1–8.

" 21. Standing alone for God. Rom. 8: 31–39.

" 28. National missionary heroes. Heb. 11: 32–40.

12: 13; and a good conscience, 1 Pet. 3: 21, they might be baptized indeed. But this not being so it is an abuse of the sacred rite to use it in place of simple consecration. Jesus says of little children, "Of such is the kingdom of heaven." Only those who can make a profession of faith in Christ and acknowledge Him as their Saviour are fit subjects for baptism. The answer to the question in our Catechism: Who are to be baptized? "All who believe in the Lord Jesus, and are converted unto Him," is very concise and to the point.

How?

There is a great deal of contention as to the *form*, and as very much of their adopted form is made of by some denominations, it seems to me sometimes for the sake of proselyting, such who have not very positive convictions as to mode are often confused and led to think that their baptism is not right. If the foregoing assertions concerning Why and Who are well considered it will be evident that the form of baptism is of minor importance; and yet as a church we have a form and recognize it as the Scriptural form, leaving, however, other churches who may differ with us in this respect in freedom exercise their form, with the wish that they might grant us the same favor, and not seek to work confusion to make gain. For the purpose of strengthening members in such unavoidable contention. I offer a few observations as to "How." The contention of some that *Mennonites* are immersionists is positively erroneous. The form of baptism in our churches has always been, and still is, a form of affusion, and while we are not contentious, we are always prepared to give ground for our faith in this matter as well as in others.

When the Popish idea of baptismal regeneration first sprang up with other errors, immersion was introduced as the most efficient mode of baptism. What is the meaning and power of the Greek word *Baptidzo?* The primitive word is Bapto, which means to dip; the derivative word Baptidzo means to baptize. Bapto—to dip—is used about twenty times in the Septuagint, yet it is never applied to the Christian ordinance of baptism, thus, Exod. 12: 22. This refers to the sprinkling of the blood of the Paschal lamb on the door-posts of the houses. Here the sprinkling of the blood, not the dipping of the hyssop, makes the covenant sign. In describing the offering for the sin of ignorance the priest has directions, as Lev. 4: 6. Here the sprinkling of the blood, not the dipping of the finger, assures the atonement. Sprinkling was, in general, the mode of typical purification under the law—why not under the Gospel? Note especially typical Num. 19: 12, 13, 17–22; prophetically Isa. 1: 16–20 (admonition); 52: 15, and Ezek. 36: 25 (promises); in the New Testament the fulfillment.—John 1: 7; Heb. 12: 24; 1 Pet. 1: 2. Bapto is also used in Dan. 4: 33, where it says that the body of King Nebuchadnezzar was (bapted) wet with dew. Was the king immersed in the dew? Were its diamond drops collected into a pond or other receptacle, that the monarch might be plunged into its crystal depths? Certainly not; the dew fell upon him. But, we ask, does this teach anything concerning Christian baptism? Perhaps not more than to show that the word of which our immersionist friends make so much—Baptidzo, baptism—does not necessarily mean immersion. Let it be noted that our contention is not so much against immersion, the application of the candidate to the water, as a form; as for sprinkling or pouring, the application of the water to the candidate as the mode being the Scriptural insignia in name, in type, in practice. The particular form of affusion generally practiced is the dipping of water with the hands from a vessel and pouring it on the head.

To establish the ground for our contention we will briefly examine a few of the passages in the New Testament in which the word is translated "baptize," never "immerse," in our English version, and "Taufe," never "Tauche," or "Dunke," in the German.

John's Baptism. This was not the Christian baptism, and we only refer to it to ascertain his mode and how that relates to other baptisms. "The argument for immersion" founded on the plea of "much water" in John's baptism, says Dr. Wilson, "has always appeared to be feebleness personified. How stand the facts of Scripture history?

9th Month. # SEPTEMBER. 30 Days.

Day of Month.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sunsets h. m.
1	Thur	Hope in despondency. Psalm 42.	245	4 18	11 33	♍ 15	Altair sou. 9.00	0	5 33	6 27
2	Frid	Alone, but not alone. 2 Tim. 4: 9–18.	246	5 06	Morn.	♍ 27	☾ 2) ☿ Station. ☋	1	5 34	6 26
3	Sat	God's commission. Ezekiel 2: 1–7.	247	5 56	12 22	♎ 9	Algenib s. 1.20	1	5 35	6 25

36. Elijah Encouraged. 1 Kings 19: 9-18. 14th Sunday after Trinity. Luke 17: 11–19; Gal. 5: 16–24. **Day's Length, 12 hours, 55 minutes**

4	**Sun**	Fear not! Isaiah 41: 10–20.	248	6 49	1 13	♎ 21	☿ Stationary ♌	1	5 36	6 24
5	Mon	Elijah taken up into heaven. 2 Kings 2: 1–11.	249	7 45	2 06	♏ 3	♂ ☿ ♀	1	5 37	6 23
6	Tues	Enoch translated. Heb. 11: 1–6.	250	8 42	3 01	♏ 15	7✶ rises 7.14	2	5 39	6 21
7	Wed	Death of Moses. Deut. 34: 1–9.	251	9 41	3 56	♏ 27	♂ ♂ ☾, ☿ G. H. L. S.	2	5 40	6 20
8	Thur	Holy Spirit promised. John 16: 1–14.	252	10 39	4 52	♐ 9	Achernar sou. 2.26	2	5 41	6 19
9	Frid	The Spirit's power. Rom. 8: 9–17.	253	11 36	Sets.	♐ 21	9) ☉ Eclipsed	3	5 43	6 17
10	Sat	Ready! 2 Tim. 4: 1–8	254	12 33	6 57	♑ 3	♂ ☿ ☾, ♂ ♀ ☾ ♉	3	5 44	6 16

37. Elijah Taken Up into Heaven. 2 Kings 2: 1-11. 15th Sunday after Trinity. Matt. 6: 24–34; Gal. 5: 25; 6: 10. **Day's Length, 12 hours, 32 minutes**

11	**Sun**	Ever with the Lord. 1 Thess. 4: 9–18.	255	1 28	7 29	♑ 16	Spica sets 7.30	3	5 45	6 15
12	Mon	Israel reproved. Amos 5: 4–15.	256	2 33	8 02	♑ 28	Antares sets 9.26	4	5 47	6 13
13	Tues	Insincere service. Amos 5: 16–27.	257	3 18	8 39	♒ 11	Arcturus sets 9.50	4	5 48	6 12
14	Wed	Remember and obey! Micah 6: 1–8.	258	4 12	9 21	♒ 24	Aldebaran r. 10.02	5	5 49	6 11
15	Thur	Often forgetful. Psalm 106: 40–48.	259	5 05	10 08	♗ 7	♂ ☿ ☉ Inferior	5	5 50	6 10
16	Frid	Weeping and seeking. Jer. 50: 1–7.	260	5 57	11 00	♗ 20	16) ♂ ♅ ☾	5	5 51	6 09
17	Sat	Look, and be saved! Isa. 45: 15–22.	261	6 48	Morn.	♐ 4	♃ souths 2.07 ♋	6	5 53	6 07

38. Israel Reproved. Amos 5: 4-15. 16th Sunday after Trinity. Luke 7: 11–17; Eph. 3: 13–21. **Day's Length, 12 hours, 16 minutes**

18	**Sun**	Promise to seekers. Isaiah 55.	262	7 38	12 00	♐ 18	Altair souths 7.54 ♑	6	5 54	6 06
19	Mon	The Kingdom divided. 1 Kings 12:12–20	263	8 25	12 47	♑ 3	□ ♅ ☉	7	5 56	6 04
20	Tues	Jeroboam's idolatry. 1 Kings 12: 25–33.	264	9 12	1 16	♑ 18	♂ ♄ ☾	7	5 57	6 03
21	Wed	Asa's good reign. 2 Chron. 14: 1–12.	265	9 56	2 08	♒ 3	♄ sets 1.44	7	5 58	6 02
22	Thur	Jehoshaphat's reform. 2 Chron. 19.	266	10 40	2 48	♒ 17	Algenib sou. 1.48	8	5 59	6 01
23	Frid	God taking care of Elijah. 1 Kings 17: 1–16.	267	11 02	3 25	♓ 2	☉ ent. ♑ Autumn	8	6 00	6 00
24	Sat	Elijah on Mount Carmel. 1 Kings 18: 30–46.	268	11 50	4 37	♓ 17	24) ☾ in ♉	8	6 02	5 58

39. REVIEW. 17th Sunday after Trinity. Luke 14: 1–11; Eph. 4: 1-6. **Day's Length, 11 hours, 56 minutes**

25	**Sun**	Elijah taken up into heaven. 2 Kings 2: 1–11.	269	Morn.	Ris.	♈ 1	Fomalhaut so. 10.35	8	6 03	5 57
26	Mon	Elisha succeeds Elijah. 2 Kings 2: 12–22	270	12 47	6 48	♈ 15	♂ ♃ ☾, ☿ in ♌	9	6 04	5 56
27	Tues	Joshua succeeds Moses. Josh. 1: 1–9.	271	1 37	7 26	♈ 28	Markab sou. 10.34	9	6 06	5 54
28	Wed	The people's promise. Josh. 1: 10–18.	272	2 16	8 08	♊ 11	7✶ rises 7.46	9	6 07	5 53
29	Thur	Bitter waters healed. Ex. 15: 20–27.	273	3 03	8 49	♊ 23	♃ rises 6.20	10	6 08	5 52
30	Frid	Christ's parting promise. Jno. 14: 8–17	274	3 52	9 36	♋ 6	☿ in Perihelion	10	6 10	5 50

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 2nd at 10 00 even.	9 20 even.	8 40 even.
New Moon	" " 9th " 3 45 even.	3 05 even.	2 25 even.
First Quarter	" " 16th " 10 14 even.	9 34 even.	8 54 even.
Full Moon	" " 24th " 12 51 even.	12 11 even.	11 31 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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September 4. New courage for new work. Ps. 144: 1–15; Acts 28: 15.
" 11. What the Bible teaches about heaven. John 14: 1–3; Rev. 21: 1–8.
" 18. How the world is growing better. Ps. 37: 1–13; Eccl. 7: 10.
" 24. Cheering facts about missions from Japan and Korea. Zech. 14: 3–9, 20.

Out of nine or ten localities specified in the New Testament, as the scenes of the administration of baptism, only two, Ænon and Jordan, possessed a liberal supply of water. Much water is the exception; little water the rule. So simple was the rite, that its performance appears to have been equally convenient in a private house, a prison, or a desert." And certainly so simple should the rite be yet. Those who came to John's preaching and baptism were not provided with baptismal robes or changes of clothing, so immersion was very improbable. John says, "I baptize *with* (not into) water. He that cometh after me shall baptize with (not into) the Holy Spirit and with fire." The subsequent baptism of the Holy Spirit was an effusion, naturally so must that have been which prefigured it. The Holy Spirit was "poured out" on the apostles on the day of Pentecost. We do not found the argument for pouring on the figurative expression "poured out;" but we say that the figure of pouring out was founded on the previous practice of baptizing by pouring or sprinkling. A FIGURE OF SPEECH MUST ARISE FROM SOME REAL RESEMBLANCE.

The Grand Commission, Matt. 28: 19, 20. The importance of this passage being the last commission to his apostles, cannot be overestimated. The commission was to "make disciples" and to baptize them into the name of the Trinity. In "discipleship to Christ" is implied that we are baptized, by the Spirit, into a saving union with Jesus, and into the benefits of his death. This is *real* baptism, which is symbolized by water baptism, which is secondarily implied in this commission. Dr. Halley says: "If to baptize is to immerse in this passage, then, according to the usual construction of the words, the name of the Trinity is the thing into which the nations are to be immersed; literally there is no command here to immerse into water." The construction of the passage, so far as immersion exists in it, indicates rather than the element, the object of baptism. So Paul asks the converts of Apollos "into what," the answer is not "into water," but "into John's baptism." Again, as above stated, it is clear that *with* water *with* the Holy Ghost, refer to the instruments *with* which baptism was performed, not the substances into which the person was baptized.

Paul refers to one of the grandest baptisms recorded in the Word of God, 1 Cor. 10: 2, that of more than two millions of Israelites at the passage of the Red Sea, Ex. 14: 19–31. There is plenty of water in this case, but it immerses not the Israelites but the Egyptians, yet Paul affirms that Israel "was baptized."

But perhaps the most prominent passage upon which immersionists base their mode is Rom. 6: 3, 4. This passage is misapplied when a water burial is imagined. The baptism here represents our death to sin and our obligation to walk in newness of life, without which this nor any other rite is of avail. A burial into Christ, not into water, is referred to, hence the baptism referred to is the spiritual baptism, not that of water. Could even the idea of burial in water be permitted, then we must remember that the burial customs in Scriptural times were quite different than now. Christ was not laid in a grave dug in the earth and covered over with earth, but He was laid in a sepulcher—no idea of immersion there. Again, the idea of a grave and burial is pollution, while the essential idea of Christian baptism is purification, of which the application of water is the symbol. How could baptism at once be the symbol of purification and of burial? By the baptism of the Spirit the soul is renewed in the image of God, the new life in Christ; by water baptism of the believer that great change is symbolized.

INFERENCES.

I. *Why?* Because Christ observed and commanded it, and it is the outward sign of our corporation into Christ and His Church.

II. *Who?* Such as have come to years of volition and are converted unto Christ.

III. *How?* By the mode that has the strongest Scriptural sanction, in type and practice, the application of the element to the subject.

A. M. FRETZ.

Souderton, September, 1903.

Fear small temptations rather than great ones. These come only now and then—those every day.

10th Month

OCTOBER.

31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rises h. m.	Sun sets h. m.
1	Sat	The Spirit of the Lord. Isa. 11: 1-9.	275	4 43	10 24	♎ 18	□ ☿ ☉, ☿ G. El'g W.	10	6 11	5 49
40.		**Elisha Succeeds Elijah. 2 Kings 2: 12-22.**					**18th Sunday after Trinity. Matt. 22: 34–46; 1 Cor. 1: 4–9.**		**Day's Length, 11 hours, 48 minutes**	
2	**Sun**	Let us follow. Heb. 11: 32—12: 2.	276	5 36	11 16	♐ 0	2) ♂ Ψ ☾		♓ 11 6	13 5 47
3	Mon	Widow's oil increased. 2 Kings 4: 1-7.	277	6 31	Morn.	♐ 11	Algenib so. 11.10		11 6	14 5 46
4	Tues	Bondage forbidden. Lev. 25: 35-42.	278	7 27	12 08	♐ 23	♄ souths 8.14		11 6	15 5 45
5	Wed	The food multiplied. Mark 6: 34–44.	279	8 23	1 02	♑ 5	♂ rises 2.02		12 6	17 5 43
6	Thur	Not forsaken. Psalm 37: 16-25.	280	9 19	2 08	♑ 17	♂ ♂ ☾		12 6	18 5 42
7	Frid	The hungry fed. Psalm 107: 1-9.	281	10 15	3 13	♑ 29	♂ ☿ ☾, ☽ in ♌		12 6	19 5 41
8	Sat	Consider the ravens. Luke 12: 22-30.	282	11 11	4 29	♑ 12	☽ in Perigee	♉	12 6	20 5 40
41.		**The Widow's Oil Increased. 2 Kings 4: 1-7.**					**19th Sunday after Trinity. Matt. 9: 1-8; Eph. 4: 22–30.**		**Day's Length, 11 hours, 20 minutes**	
9	**Sun**	Power out of weakness. 1 Cor. 1: 18-29.	283	12 06	Sets.	♑ 24	9) ♀ in ♉		13 6	22 5 38
10	Mon	"Given to hospitality." 2 Kings 4: 8-24	284	1 02	6 11	♐ 7	♂ ♀ ☾		13 6	23 5 37
11	Tues	Elisha and the Shunammite. 2 Kings 4: 25–37.	285	1 57	6 50	♐ 20	Ψ Stationary		13 6	24 5 36
12	Wed	Another trial and deliverance. 2 Kings 8: 1–6.	286	2 53	7 28	♐ 4	♀ sets 5.40		14 6	26 5 34
13	Thur	A widow's son raised. Luke 7: 11–17.	287	3 47	8 16	♐ 17	♂ ♅ ☾		14 6	27 5 33
14	Frid	A daughter restored. Luke 8: 41–56.	288	4 41	9 06	♐ 1	Achernar so. 12.02		14 6	28 5 32
15	Sat	Praise for deliverance. Psalm 116.	289	5 33	10 02	♐ 15	♃ souths 12.00	♋	14 6	29 5 31
42.		**Elisha and the Shunammite. 2 Kings 4: 25-37.**					**20th Sunday after Trinity. Matt. 22: 1–14; Eph. 5: 15–21.**		**Day's Length, 11 hours, 02 minutes**	
16	**Sun**	Christ our life. John 11: 18–27.	290	6 21	11 04	♐ 29	16) ♄ sets 11.11		14 6	30 5 30
17	Mon	Elisha and Naaman. 2 Kings 5: 1–14.	291	7 08	Morn.	♑ 13	♂ ♄ ☾		15 6	32 5 28
18	Tues	Gehazi's punishment. 2 Kings 5: 15-27	292	7 53	12 08	♑ 27	♂ ♃ ☉		15 6	33 5 27
19	Wed	The ten lepers. Luke 17: 11–19.	293	8 37	12 50	♒ 12	☾ in ♉, ♄ Station.		15 6	35 5 25
20	Thur	Christ's touch. Mark 1: 35-45.	294	9 20	1 41	♒ 26	☽ in Apogee		15 6	36 5 24
21	Frid	"I went and washed." John 9: 1–11.	295	10 02	2 26	♑ 11	Algol souths 1.06		15 6	37 5 23
22	Sat	Prayer for cleansing. Psalm 51: 1–13.	296	10 45	3 37	♑ 25	♃ rises 6.10	♌	15 6	39 5 21
43.		**Elisha and Naaman. 2 Kings 5: 1-14.**					**21st Sunday after Trinity. John 4: 47–54; Eph. 6: 10–17.**		**Day's Length, 10 hours, 42 minutes**	
23	**Sun**	Promise of cleansing. Jer. 33: 1–9.	297	11 29	4 43	♑ 9	♂ ♃ ☾, ☉ Ent. ♎		15 6	40 5 20
24	Mon	Elisha at Dothan. 2 Kings 6: 8-23.	298	Morn.	Rise.	♑ 22	24) 7✱ so. 1.46		16 6	41 5 19
25	Tues	The circling Arm. Psalm 125.	299	12 14	6 27	♍ 2	♂ Gr. H. L. N.		16 6	42 5 18
26	Wed	Confidence in God. Psalm 27.	30	1 00	7 34	♍ 18	Rigel rises 9.30		16 6	44 5 16
27	Thur	A safe Refuge. Psalm 91.	301	1 49	8 20	♎ 1	Orion rises 9.14	♈	16 6	45 5 15
28	Frid	God with us. 2 Chron. 32: 1-8.	302	2 40	9 11	♎ 13	Altair sets 12.02		16 6	46 5 14
29	Sat	Who against us? Rom. 8: 24–32.	303	3 32	10 41	♎ 26	♂ Ψ ☾		16 6	47 5 13
44.		**Elisha at Dothan. 2 Kings 6: 8-23.**					**22nd Sunday after Trinity. Matt. 18: 22–35; Phil. 1: 3–11.**		**Day's Length, 10 hours, 28 minutes**	
30	**Sun**	Fearless trust. Psalm 118: 1–14.	304	4 26	11 40	♐ 8	Markab so. 8.36		16 6	48 5 12
31	Mon	Ahaziah's short reign. 2 Chron. 22: 1–9	305	5 20	Morn.	♐ 19	31) ♂ ☿ ☉ Super.		16 6	50 5 10

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 2nd at 8 54 morn.	8 14 morn.	7 34 morn.
New Moon	" " 9th " 12 27 morn. (8)	11 47 even.	11 07 even.
First Quarter	" " 16th " 12 56 morn.	12 16 morn. (15)	11 36 even.
Full Moon	" " 24th " 4 58 morn.	4 18 morn.	4 38 morn.
Last Quarter	" " 31st " 6 15 even.	5 35 even.	4 55 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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October 2. How we are in training to succeed others. Deut. 34: 7–12; Josh. 1: 1, 2.
" 9. Helping one another. Rom. 15: 1–7. (An honorary members' meeting.)
" 16. The power of personal influence. John 1: 35–39.
" 23. How can we enlarge and improve our work? Matt. 21: 17–22; Isa. 54: 2.
" 30. How giving reacts upon me. Prov. 3: 9, 10; 2 Cor. 9: 6–11.

Mennonites in Denver.

On July 10, 1903, a most interesting gathering of Mennonites was held in Denver, Colorado, in the Highland Park Presbyterian church. Those present came from seven States of the Union. The gathering was composed of Mennonites attending the International Christian Endeavor convention held in Denver, July 9 to 13, 1903. Rev. N. B. Grubb, pastor of the First Mennonite church of Philadelphia, and a Trustee of the United Society of Christian Endeavor, who had arranged the program, was in charge of the meeting. From the official

report of the convention we quote: "Well prepared papers were presented on 'How Christian Endeavor Entered the Mennonite Church, How Received and What It Is Doing', by Rev. C. H. A. van der Smissen, of Summerfield, Illinois. 'Our Denominational Relation to the Christian Endeavor Movement', by Mr. A. L. Halteman, Port Blakely, Washington. A very carefully prepared paper was read by Mr. S. D. Ruth, of Beatrice, Nebraska, on 'Co-Operation a Potent Factor in Christian Endeavor Work'. A most interesting and timely paper was read by Rev. James E. Sprunger, of the Northwest Territory, on 'The Signs of the Times in the Christian Endeavor Movement.' This was followed by 'A Voice from India', by Missionary P. A. Penner, of Champa, India. The concluding paper was by the leader of the Rally, 'Twenty-eight Reasons Why Christian Endeavor Should Be Welcomed into All Mennonite Churches.' These papers were followed by more than a score of voluntary expressions and testimony along the line of thought expressed in the papers read. The Rally was the largest ever held by this denomination in connection with any International Convention."

Among those who participated were Revs. H. G. Allebach, J. H. Langenwalter, C. C. Richert, P. H. Richert, Andrew Oesch, J. H. Donner and Prof. B. F. Welty. A group of those present were photographed by Prof Welty, from which the accompanying cut was made.

Sayings of Menno Simon.

We teach repentance from the Word of the Lord, in order that we may subdue those carnal lusts which war against the soul, crucify the flesh with the affections and lusts, refrain from conformity to this world, cast off the works of darkness and put on the armor of light; that we "love not the world, neither the things that are in the world," put off the old man with his deeds, and put on the new man, which is removed in knowledge after the image of Him that created him," yea, cast off the old Adam with his whole nature and deceitful lusts, such as pride, avarice, unchastity, hatred, envyings, gluttony, drinking, idolatry, and put on the new man, which after God is created in righteousness, peace and joy in the Holy Ghost; be patient in suffering, merciful, compassionate, chaste sincerely, hating and rebuking all sin, and entertaining a sincere love and zeal for God and His word. He that receives this repentance in sincerity, and abides therein unto the end, may rejoice and thank God, for the end thereof is eternal life. But he that rejects it and does not desire it, let him take warning that the end thereof is eternal death.

11th Month. # NOVEMBER. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Joash the boy King. 2 Kings 11: 1–12.	306	6 15	12 46	♐ 1	Aldebaran so. 1.50		16 6 51	5 09
2	Wed	Joash the boy King. 2 Kings 11: 13–21.	307	7 09	1 43	♐ 13	♂ rises 1.40	♌	16 6 52	5 08
3	Thur	King Josiah. 2 Chron. 34: 1–7.	308	8 03	2 40	♐ 25	☽ in ♌, ☿ in ♍		16 6 53	5 07
4	Frid	Idol altars to be destroyed. Deut. 12: 1–7.	309	8 56	3 37	♑ 7	Capella sou. 2.18		16 6 54	5 06
5	Sat	Just ruling. 2 Samuel 23: 1–7.	310	9 50	4 35	♑ 20	☽ in Perigee	♍	16 6 55	5 05

45 **Joash the Boy King. 2 Kings 11: 1-12.** 23rd Sunday after Trinity. Matt. 22: 15–22; Phil. 3: 17–21. **Day's Length, 10 hours, 10 minutes**

6	**Sun**	Righteousness exalteth. Prov. 14: 27–35	311	10 45	5 36	♋ 3	Rigel souths 2.10		16 6 56	5 04
7	Mon	Joash repairs the Temple. 2 Kings 12: 4–15.	312	11 40	Sets.	♋ 16	7) □ ♄ ☽, ♂ ☿ ☾		16 6 57	5 03
8	Tues	The atonement money. Ex. 30: 11–16.	313	12 36	6 12	♌ 0	♀ sets 5.08		16 6 58	5 02
9	Wed	Giving for the Temple. 1 Chron. 29: 1-9	314	1 32	7 02	♌ 13	♂ ♀ ☾		16 6 59	5 01
10	Thur	Solomon's prayer. 1 Kings 8: 22–30.	315	2 28	7 58	♌ 27	♂ ♅ ☾	♋	15 7 00	5 00
11	Frid	A willing mind. 2 Cor. 8: 1–15.	316	3 21	8 59	♍ 11	7✶ sets 11.40		15 7 01	4 59
12	Sat	Love of God's house. Psalm 122.	317	4 13	10 02	♍ 26	♀ in Aphelion		15 7 03	4 57

46. **Joash Repairs the Temple. 2 Kings 12: 4-15.** 24th Sunday after Trinity. Matt. 9: 18–26; Col. 1: 9–14. **Day's Length, 9 hours, 54 minutes**

13	**Sun**	Another account. 2 Chron. 24: 4–14.	318	5 02	11 08	♎ 10	☿ in Aphelion		15 7 04	4 56
14	Mon	Isaiah's message to Judah. Isa. 1: 1–9.	319	5 41	Morn.	♎ 24	14) ♂ ♄ ☾		15 7 05	4 55
15	Tues	Isaiah's message to Judah. Isa. 1: 10–20	320	6 33	12 10	♏ 8	♃ souths 9.40		15 7 06	4 54
16	Wed	Surprising folly. Jer. 2: 1–13.	321	7 16	12 59	♏ 22	♂ ♀ ♅, 7✶ sou. 11.40		15 7 07	4 53
17	Thur	Hope for the lost. Ezek. 36: 21–32.	322	7 59	1 45	♐ 6	☾ in Apogee		15 7 08	4 52
18	Frid	With all the heart. Joel 2: 12–20.	323	8 41	2 34	♐ 20	Sirius rises 10.00	♎	15 7 09	4 51
19	Sat	The Lord will heal. Isa. 57: 13–21.	324	9 24	3 30	♑ 4	♂ ♃ ☾		14 7 10	4 50

47. **Isaiah's Message to Judah. Isaiah 1: 1-9.** 25th Sunday after Trinity. Matt. 24: 15–28; 1 Thess. 4: 13–18. **Day's Length, 9 hours, 42 minutes**

20	**Sun**	"Be ye reconciled." 2 Cor. 5: 11 21.	325	10 29	4 41	♐ 17	Hamel sou. 10.04		14 7 11	4 49
21	Mon	World's Temperance Lesson. Isa. 28: 1–13.	326	11 43	5 46	♑ 1	Vega sets 11.26		14 7 11	4 49
22	Tues	The drunkard's woe. Isa. 5: 11–24.	327	Morn.	Ris.	♑ 14	22) Andro. s. 8.04		14 7 12	4 48
23	Wed	Revelry denounced. Amos 6: 1–7.	328	12 15	6 07	♑ 27	☉ Ent. ♐	♏	13 7 13	4 47
24	Thur	Thanksgiving. Prov. 23: 15–23.	329	12 57	6 57	♋ 9	Orion rises 6.58		13 7 14	4 46
25	Frid	Not in the Kingdom. Gal. 5: 13 26.	330	1 37	7 49	♋ 21	♂ Ψ ☾		13 7 15	4 45
26	Sat	Swift punishment. Matt. 24: 42 51.	331	2 22	8 41	♌ 3	Capella sou. 12.45		12 7 15	4 45

48. **World's Temperance Lesson. Isaiah 28: 1-13.** 1st Sunday in Advent. Matt. 21: 1–9; Rom. 13: 11–14. **Day's Length, 9 hours, 30 minutes**

27	**Sun**	Wise walking. Eph. 5: 6–21.	332	3 17	9 35	♌ 15	Sirius rises 9.20		12 7 16	4 44
28	Mon	A good beginning. 2 Chron. 29: 1–11.	333	4 11	10 31	♌ 27	Achernar so. 9.04		12 7 17	4 43
29	Tues	Hezekiah reopens the Temple. 2 Chron. 29: 12–19.	334	5 05	11 29	♍ 9	♂ in Aphelion		11 7 17	4 43
30	Wed	Hezekiah reopens the Temple. 2 Chron. 29: 20–31.	335	5 58	Morn.	♍ 21	30) ☽ in ♌		11 7 18	4 42

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 7th at 10 38 morn.	9 58 morn.	9 18 morn.
First Quarter	" " 14th " 7 37 even.	6 57 even.	6 17 even.
Full oon	" " 22nd " 10 14 even.	9 34 even.	8 54 even.
Last Quarter	" " 30th " 2 40 morn.	2 00 morn.	1 20 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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November 6. Some of God's promises that cheer me. 2 Pet. 1: 1–4. (Promise meeting.)
" 13. Our partnership and fellowship. 1 Cor. 12: 28–31; 13: 1–13.
" 20. How to express our thanks to God. Ps. 138: 1–8.
" 27. How intemperance hinders missions. Rom. 14: 13–21.

Sketch of the Preparatory School at Mountain Lake, Minnesota.

The accompanying cut shows the worthy reader the outside of the German preparatory school at Mountain Lake, Minnesota. The town has about 1100 inhabitants and is situate on the Chicago, St.. Paul, Minneapolis and Omaha railroad, and is easy of access from any point. The greater part of the population of this community came from Russia in the 70's of the last century, and established for themselves peaceful homes on the rich soil of the prairie. These immi-

grants and their descendants built the town and it justly merits the name of a "German Town." This reward it can also partly ascribe to the continued efforts at the perpetuation of the German language.

Already in the80's of the last century under great struggle, both from within and without, three of our dear German fathers agreed to establish a German institute, and under the supervision of the teachers, Isaac Bargen and J J. Balzer, a school in which instructions were imparted in both English and German to over 60 pupils, could be conducted for three years.

From these preliminaries was created an organization to perpetuate the German, but it seemed to lack the necessary vitality, and soon dissolved, because the need of such an institution was not generally realized.

Yet the idea was not dead, and during the latter half of the 90's of the last century, Teacher J. J. Balzer took the matter in hand, supported and encouraged by a number of friends of education, who, as an organized body, promised to provide a suitable building within a period of three years. The years passed by; but no building appeared, and the proper room not being at hand, the teacher himself, supported by friends of education, under great difficulties undertook the erection of the above building. The dimensions of the building are 30x60x33, including the basement.

It is said, the real history of a movement cannot be written because it is influenced by invisible agencies. So it was with this project. In thirty-six days it was completed and was then dedicated. During the following days 83 studious young people collected for instruction, which was imparted by the teachers Revs. H. A. Bachman and J. J. Balzer, in both English and German. The latter acts as Principal.

The following year (1902) the number of students reached 106, and then instruction was also given in Latin.

Three students completed the four years' course, and it is hoped they will be an honor to the institution.

The object of the school is to prepare young people for their life's calling. It aims to assist them in acquiring a thorough knowledge of German, the Bible, history,

12th Month

DECEMBER.

31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun set h. m.
1	Thur	The sin of Ahaz. 2 Chron. 28: 22–27.	336	6 50	12 22	♑ 3	Polaris sou. 8.35 ☋	10	7 19	4 41
2	Frid	Invitation to worship. 2 Chron. 30: 1–9	337	7 42	1 38	♑ 15	☌ ♂ ☾, ☾ in Per. ♉	10	7 19	4 41
3	Sat	Great joy. 2 Chron. 30: 10–21.	338	8 34	2 49	♑ 28	☌ ☿ ♅	10	7 20	4 40
49.		**Hezekiah Reopens the Temple. 2 Chron. 29: 12-19.**			**2nd Sunday in Advent. Matt. 21: 25–36; Rom. 15: 4–13.**		**Day's Length, 9 hours, 20 minutes**			
4	**Sun**	A happy day. Psalm 84.	339	9 28	3 58	♋ 11	☿ Gr. Hel. Lat. S.	9	7 20	4 40
5	Mon	Captivity of the Ten Tribes. 2 Kings 17: 1–12.	340	10 22	5 10	♋ 25	♀ Gr. Hel. Lat. S.	9	7 21	4 39
6	Tues	Captivity of the Ten Tribes. 2 Kings 17: 13–23.	341	11 17	Sets.	♌ 9	6) Algol so. 9.55	9	7 21	4 39
7	Wed	Solemn warning. Deut. 30: 11–20.	342	12 13	5 40	♌ 23	7✶ rises 7.20 ♋	8	7 22	4 38
8	Thur	Judgments. Isaiah 9: 8–17.	343	1 08	6 37	♎ 7	☌ ♅ ☾, ☌ ☿ ☾	8	7 22	4 38
9	Frid	Result of disobedience. Prov. 1: 20–33.	344	2 01	7 35	♎ 22	Markab sou. 9.58	7	7 23	4 37
10	Sat	A greater sin. Heb. 10: 23–31.	345	2 52	8 30	♏ 6	☌ ♀ ☾	7	7 23	4 37
50.		**Captivity of the Ten Tribes. 2 Kings 17: 1-12.**			**3rd Sunday in Advent. Matt. 11: 2–10; 1 Cor. 4: 1–5.**		**Day's Length, 9 hours, 14 minutes**			
11	**Sun**	"Except ye repent." Luke 13: 1–10.	346	3 41	9 27	♏ 21	☌ ♄ ☾	6	7 23	4 37
12	Mon	The widow's oil increased. 2 Kings 4: 1–7.	347	4 27	10 24	♐ 5	Sirius rises 12.27	6	7 24	4 36
13	Tues	Elisha and the Shunammite. 2 Kings 4: 25–37.	348	5 11	11 18	♐ 19	♃ souths 7.48	5	7 24	4 36
14	Wed	Elisha and Naaman. 2 Kings 5: 1–14.	349	5 54	Morn.	♑ 3	14) ☽ in Apogee	5	7 24	4 36
15	Thur	Elisha at Dothan. 2 Kings 6: 8–23.	350	6 36	12 14	♑ 17	Rigel so. 11.33 ♌	4	7 25	4 35
16	Frid	Joash repairs the Temple. 2 Kings 12: 4–15.	351	7 19	1 19	♑ 0	☌ ♃ ☾, ♃ Stationary	4	7 25	4 35
17	Sat	Hezekiah reopens the Temple. 2 Chron. 29: 18–31.	352	8 02	2 24	♑ 14	Canopus sou. 12.40	3	7 25	4 35
51.		**REVIEW.**			**4th Sunday in Advent. John 1: 19–28; Phil. 4: 4–7.**		**Day's Length, 9 hours, 10 minutes**			
18	**Sun**	Captivity of the ten tribes. 2 Kings 17: 6–18.	353	8 47	3 27	♑ 27	Arietas sou. 8.14	3	7 25	4 35
19	Mon	The Prince of Peace. Isaiah 9: 1–7.	354	9 35	4 29	♒ 10	Antares sets 7.12	2	7 25	4 35
20	Tues	The Lord our Righteousness. Jer. 23: 1–6.	355	10 25	5 28	♒ 22	Castor sou. 1.22 ♈	2	7 25	4 35
21	Wed	Foretold. Acts 3: 18–26.	356	11 18	6 24	♓ 5	Sirius rises 7.55	1	7 25	4 35
22	Thur	The Manger. Luke 2: 1–7.	357	Morn.	Ris.	♓ 17	22) Winter beg.	0	7 26	4 34
23	Frid	The Angels' Song. Luke 2: 8–19.	358	12 13	6 22	♑ 0	☌ Ψ ☾, ☿ in ♌	☉	7 25	4 35
24	Sat	Simeon's song. Luke 2: 25–35.	359	1 09	7 14	♑ 12	Vega sets 9.00	S.	7 25	4 35
52.		**The Prince of Peace. Isaiah 9: 1-7.**			**Christmas Sunday. Luke 2: 1–14; Tit. 2: 11–14.**		**Day's Length, 9 hours, 10 minutes**			
25	**Sun**	Christmas. Matt. 2: 1–11.	360	2 05	8 12	♑ 24	Markab sets 11.55	1	7 25	4 35
26	Mon	Christ the life and light of men. John 1: 1–18.	361	3 01	9 20	♒ 5	☽ in Perigee	2	7 25	4 35
27	Tues	The Word of Life. 1 John 1: 1–7.	362	3 55	10 28	♒ 17	☽ in ♌, ☿ in Perih.	2	7 25	4 35
28	Wed	The Light of Life. John 8: 12–20.	363	4 48	11 34	♒ 29	☌ ♀ ♄, ♂ Ψ ☉	2	7 25	4 35
29	Thur	Faith and Life. John 5: 19–24.	364	5 40	Morn.	♋ 11	29) ☌ r. 12.12 ♉	3	7 24	4 36
30	Frid	Life by Christ. 1 John 5: 9–13.	365	6 31	12 42	♋ 23	☌ ♂ ☾	3	7 24	4 36
31	Sat	Walk in the light. John 12: 35–47.	366	7 23	1 40	♌ 6	☌ ☿ ☉ Inferior	3	7 24	4 36

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 6th at 10 48 even.	10 06 even.	9 28 even.
First Quarter	" " 14th " 5 09 even.	4 29 even.	3 49 even.
Full Moon	" " 22nd " 1 03 even.	12 23 morn.	11 43 morn.
Last Quarter	" " 29th " 11 08 morn.	10 28 morn.	9 48 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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December 4. How to worship in spirit and truth. Ps. 100: 1–5; John 4: 19–24.
" 11. How to break bad habits and cultivate good ones. Rom. 8: 1–15.
" 18. "Whatever He would like to have me do." Matt. 6: 10; John 15: 10–16.
" 25. The light of the world. Isa. 9: 2–7.

both sacred and profane, and literature. It also endeavors to lead them into the fundamental principles of our own beloved church, into its history of suffering and missions. It desires to aid them to recognize their calling and to choose it properly. To prepare them for the work in the Sunday-school and the congregation, and for day-school teachers it offers a splendid opportunity to acquire the necessary knowledge. So shall this school rightly be called a preparatory school, where our children may be raised under the influence of our own denomination. J. J. B.

New Birth.

Tell me, most beloved, where or when did you read in the Scriptures, which is the true witness of the Holy Ghost and the plummet of our consciences, that the unbelieving, disobedient, carnal, adulterer, whoremonger, drunkard, avaricious, idolatrous or pompous had a single promise of the kingdom of Christ and His Church, yea, part or communion in its merits, death or blood? I tell you the truth, nowhere do we read it in the Scriptures, nor ever will we; but this is written by Paul, "For if ye live after the flesh ye shall die."

The poor ignorant people are comforted in vain with masses, matins, vespers, confessions, pilgrimages and holy water, and what is more, with Christ's grace, death and blood. The word stands firm, "For if ye live after the flesh ye shall die; for to be carnally minded is death." Therefore, I advise and entreat you all in general, to hear Christ Jesus, who is sent to us as a witness of the truth from heaven; for thus says He, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

I warn you faithfully to take heed; He will not save you, nor pardon your sins, nor show you His mercy and grace, except according to His Word. * * * We must be born from above, must be changed and renewed in our hearts, transplanted from the unrighteous and evil nature of Adam, into the good nature of Christ.

—*Menno Simon.*

Sketch of Emmanuel Church, Noble, Ia.

As early as 1850, Mennonite families, leaving their homes to better themselves in the then Far West, came to Washington and Henry counties and settled along what was then the timber belt. These families came mostly from Ohio and Canada. The first Mennonite preacher here was Joseph Goldsmith. The rich soil of Iowa soon attracted others from the Eastern States and many from the old country, mostly from Lorraine,

then a part of France, and Switzerland. In this way grew up what became the strong Mennonite settlement in Washington county, near Noble. For many years the people worshipped in private houses, as was the custom among the Amish brethren at that time. The first church building at Noble was erected in 1868, the congregation still being a part of the Amish Conference. The separation from this Conference came, however, in 1874, when this became an independent congregation. At this time the membership was about fifty, with the late Rev. Benj. Eicher as pastor, and the late Christian Bechler as assistant, for five years. From 1874 to December, 1893, the story of the development of the Noble church is the story of the life of that great-minded and noble-hearted pastor. The impression of the noble life of Rev. Eicher can still be felt in the workings of this flock. For eighteen years the congregation stood aloof from all formal connection with sister churches. But in 1892 it was received into the Middle District Conference, and a year later into the

General Conference. At the time of the death of Rev. Eicher, December 7, 1893, the congregation numbered about one hundred and twenty. For some time the church was without a pastor, but during the summer of 1894, Dr. William Eicher, a son of the former pastor, ably filled the vacancy. In the Fall of 1894, Rev. H. G. Allebach took charge of the congregation, and for nearly three years labored faithfully as its pastor. During this pastorate much valuable work was done, which for the time being was to remain under the surface. Through the efforts of Bro. Allebach the foundation was laid for the flourishing Young People's Society which is now found there. Services were held occasionally, though afterwards discontinued, in the nearby town, Wayland, where since then a flourishing congregation has sprung up. In the summer of 1895 the old building was removed and the present

REV. S. M. MUSSELMAN.

building erected. In the fall of 1897, Rev. Peter E. Stuckey was called to the pastorate at this place, and for six years worked here with success. The result was that the congregation has grown to about two hundred members. A flourishing Sunday-school and a very active Young People's Society assist in the work of the congregation. Since January 1, 1903, the work has been in charge of S. M. Musselman. Thus while one has planted, another has watered, God has given the increase, and from outside appearances the congregation is flourishing and growing. May God grant her many years of usefulness.

Judge Not.

Judge not a man by his parents or family. Neither virtues nor vices are strictly and fully entailed.

Judge not a man by the place in which he lives. Christ dwelt in Nazareth, while rogues often dwell in palaces.

Judge not a man by the style of his dress. The plainest garments may be worn with Pharisaical pride, the more fashionable from a desire to be "made all things to all men, that he may by all means save some."

Judge not a man by what the people may say about him. They will not say the best they can till he is dead, unless he is rich.

Judge not a man by his society manners. There are many immense paste diamonds in the market, while the real diamond is often found in the rough.

Judge not a man by the church to which he belongs. There are living and dead professors in all churches.

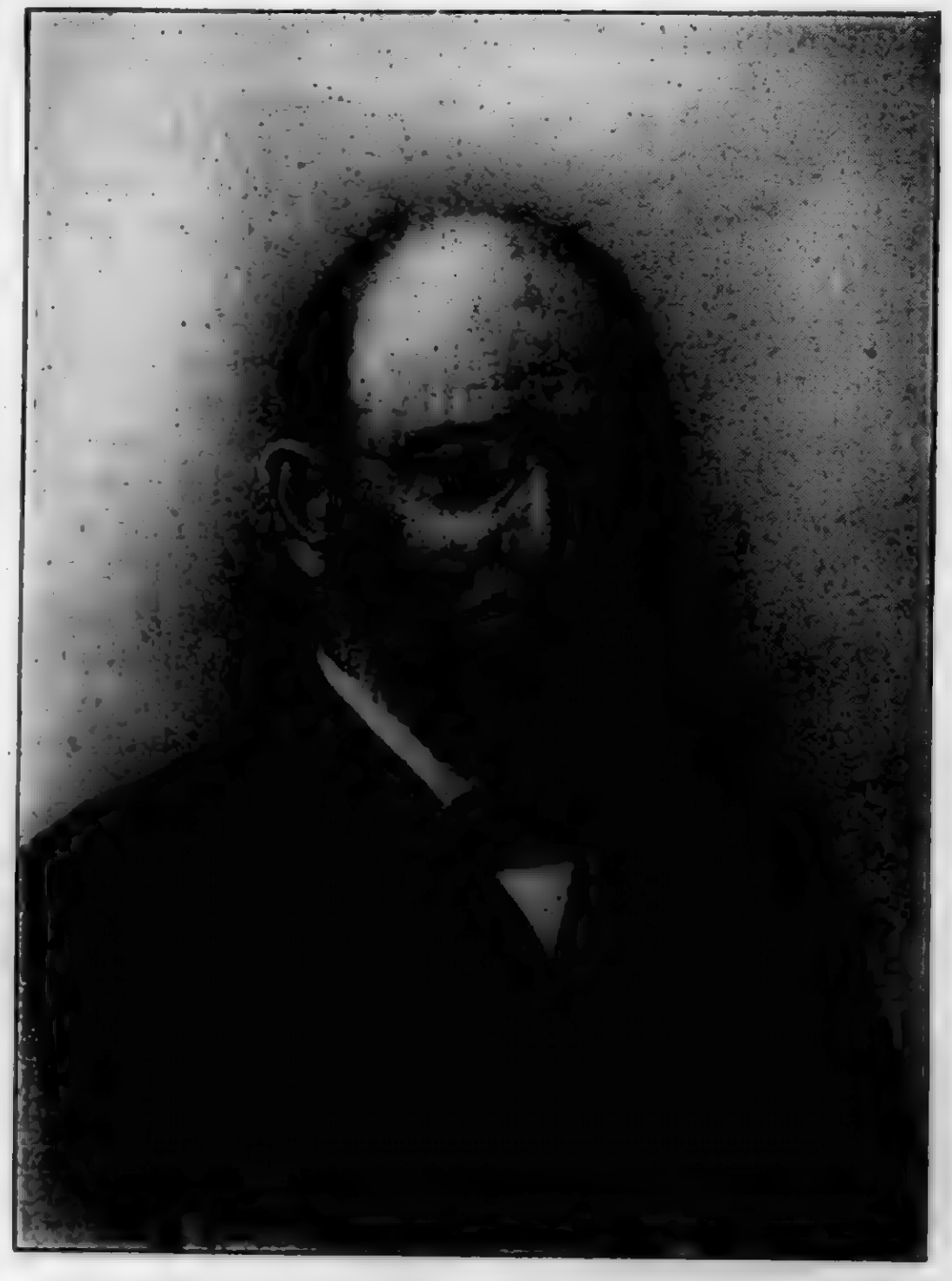
If you must judge, judge righteous judgment, with all charity, considering human weakness, the force of circumstance, and early training or habit. Always think of others the very best you can, and carefully avoid saying the bad you must think or know. The surest way to rid yourself of a gossiping neighbor, who is sure to be a mischief-maker, or cure a gossiping disposition in yourself, is to speak well of every one who may be mentioned in conversation—or be still.

Shun evil speaking. It is a mean and dangerous habit. The criticising, carping, fault-finding spirit is easily cultivated, and and alarmingly difficult to shake off. Say good, kind, generous things about people when you truthfully can; when you can not, hold your peace!—*Michigan Advocate.*

In Memoriam.

REV. LEVI O. SCHIMMEL.

Among the vivid recollections of my boyhood days is a series of events connected with the life of our departed friend. My father died when I was about four years of age, and as a consequence, it fell to my lot, at the age of eight, to be in a measure adopted into the family of Jacob Moyer, who was a neighbor of my uncle, Rev. Levi O. Schimmel. The Moyer and Schimmel farms were located on opposite sides of the Bethlehem Road, in Springfield township, Bucks county, Pa., about six miles north of Quakertown. It was the custom in the Moyer family for everybody to go to the Springfield Mennonite church on alternate Sunday mornings. It was also a custom to keep the family clock about forty-five minutes fast; and I think it is safe to add parenthetically that no member of that family ever missed a train or came late to service. Mr. Schimmel, or "Uncle Levi," as I have always known him, was pastor, at that time, of the East Swamp church. Because our clock was fast we were not quite sure when it was really time to start for church, and so it became a habit to watch for Uncle Levi's carriage. When he started for East Swamp we knew it was time to order our carriage. Many a time I heard Grandmother Moyer say, "Reuben 'sis zeit f'r ei'shpana; dert kummt der Levi." (Reuben, it is time to hitch up; here comes Levi.) This incident suggests a characteristic of Mr. Schimmel. He was safe, reliable, faithful; those who knew him learned to set their time-pieces by his in more senses than one. Civil engineers have what they call "monuments," that is, square marble posts buried in the earth, from which all levels for surveying the surrounding territory are taken. Mr. Schimmel's life and character furnished a standard moral level which it was perfectly safe for an entire community to follow. I was his neighbor for many years, and have heard him criticised for minor things; but I never heard any one impugn his motives. In his intercourse with men he exemplified the love which is "not easily provoked, thinketh no evil; rejoiceth not in iniquity; beareth all things, hopeth all things; endureth all things."



For the following facts of Mr. Schimmel's life I am indebted to Rev. N. B. Grubb, pastor of the First Mennonite church, Philadelphia, Pa.

Rev. Levi O. Schimmel, son of John and Hannah (nee Oberholtzer) Schimmel, was born in Springfield township, Bucks county, Pa., on the 9th day of December, 1826. On November 16, 1850, he was married to Mary Schleiffer. To them were born two children. One of them died in infancy; the other, Lewis Schimmel, Ph. D., of Harrisburg, Pa., is a well-known educational writer. On March 1, 1877, the marriage was severed by the death of the wife. On

January 17, 1880, Mr. Schimmel married again, this time entering the bonds of matrimony with Esther Groff, the widow of Levi Z. Bleam. In this relation he lived happily until the morning of April 2, 1903, when, after a week's illness, he passed from labor to rest, at the age of seventy-six.

In the days of his mature youth he united with the Mennonite Church in the Springfield congregation, where his father was the honored Deacon. On October 5, 1858, he was solemnly ordained to the Gospel ministry in the East Swamp congregation, where he served faithfully until the Spring of 1869, when he accepted a call to Wadsworth, Ohio, as Steward of the Mennonite College (Bildungs Anstalt), meanwhile pursuing a course in theology in that institution under the late Rev. C. J. van der Smissen. In the spring of 1872 he accepted a call to the pastorate of the First Mennonite Church of Philadelphia, and in this capacity he served faithfully for one year. During this year, twenty-two new members were added to the church, a larger number, with but one exception, than during any previous year.

At the end of this year, he in co-operation with several families, established a mission in what was known as Liberty Council Hall, where they worshipped until a new church had been erected on Germantown avenue. During this pastorate he was ordained to the office of Elder or Bishop. About the year 1881, owing to his nervous condition, he withdrew from the active ministry, preaching thereafter only occasionally.

As to Mr. Schimmel's relation to the larger body of Mennonite believers, Rev. N. B. Grubb writes as follows:

"To our brother, more than to any one else, belongs the honor for the organization of our General Conference. The meeting for the brethren of the East and the West had been fully planned and all arrangements seemingly completed. But difficulties arose, various obstacles were put in the way, and the plan was abandoned by the brethren of the East. It was then that Bro. Schimmel, in his usual quiet and unassuming way, set to work to clear up all mystery and remove the difficulty in the way. At the end of two days he declared that the abandoned plan for the Conference was revived, the Conference assured, and that the money necessary for the expense incurred by the Eastern representative was all provided, besides the care and provision of his home and family. And it was only fitting that he should be called by the General Conference as its first travelling Home Missionary. In 1878 he accepted the call and labored in that capacity for three years."

During the past twenty years Mr. Schimmel lived in Philadelphia and was a regular worshipper in the First Church. The pastor declares that during all this time he bestowed confidence upon his aged brother as upon no other living man. He was slow in speech, but ripened by observation and experience, his advice and judgment was always conscientiously and fearlessly given and ever proved to be for right and honor. He was a "good minister of Jesus Christ."

Funeral services were held in the First Mennonite Church of Philadelphia, on Sunday afternoon, April 5, 1903, when the sermon was preached by the pastor, Rev. N. B. Grubb, based on 1 Timothy 4: 6, assisted by Silas M. Grubb and F. F. Gable, in the presence of a congregation that crowded the church to the doors. The following morning the mortal remains were taken to the Springfield Church, Bucks county, his boyhood home, and there laid to rest in God's Acre adjoining the church, to await the summons of the resurrection morning. The services there were conducted in the presence of a very large audience, Rev. A. B. Shelly preaching in German on Luke 2: 29, 30, and N. B. Grubb in English on 2 Samuel 3: 38, assisted by the brethren, A. S. Shelly, Silas M. Grubb, Allen M. Fretz, J. S. Moyer, and William S. Gottshall.

The address delivered by Rev. N. B. Grubb at the funeral services in Philadelphia was an eloquent tribute to the memory of the deceased. The following paragraph is taken from an abstract of the address which the family are fortunate enough to possess:

"In the midst of our sorrow and bereavement to-day our hearts are filled with holy joy as we trace the life of this minister of Jesus Christ, our brother, without being disturbed by memories of glaring faults and defects. How often must we ministers forget, forgive, and even excuse, while we speak by the open graves of our endeared

and cherished friends; but, thank God, to-day it is our happy privilege to review a life which suggests no memories which are not pleasant, ennobling and assuring. We carry no memory from thirty years' association with our dear brother that is not inspiring and ennobling.

* * * * * * *

And now his peaceful, Christlike life is ended. Two weeks ago to-day he occupied his accustomed place at the morning and the evening service, a devout worshipper with us. A week later at the close of our evening service I spent an hour or more at his bedside. It was the last intelligent conversation I had with him. I shall carry with me his last word. It was, 'Saved by grace' 'The Lord is our refuge forever and ever.' An angel then touched his mortal frame that held him here and after a brief but fierce conflict, which he endured with great patience and submissiveness, his spirit rose ransomed and liberated to walk in the light of God's countenance."

JOSEPH S. TAYLOR, PD. D.

SAMUEL H. LONGAKER.

Samuel H. Longaker was the youngest son of Abraham and Hannah Longaker, and was born near Schwenksville, Pa., on September 15, 1841. His parents had a reputation for piety and integrity, and were among the founders of the Schwenksville Mennonite congregation, and were faithful members of the same while they lived. The character of the parents was inherited by the son, and he grew up to be a useful pillar in his church, and a benefactor to man.

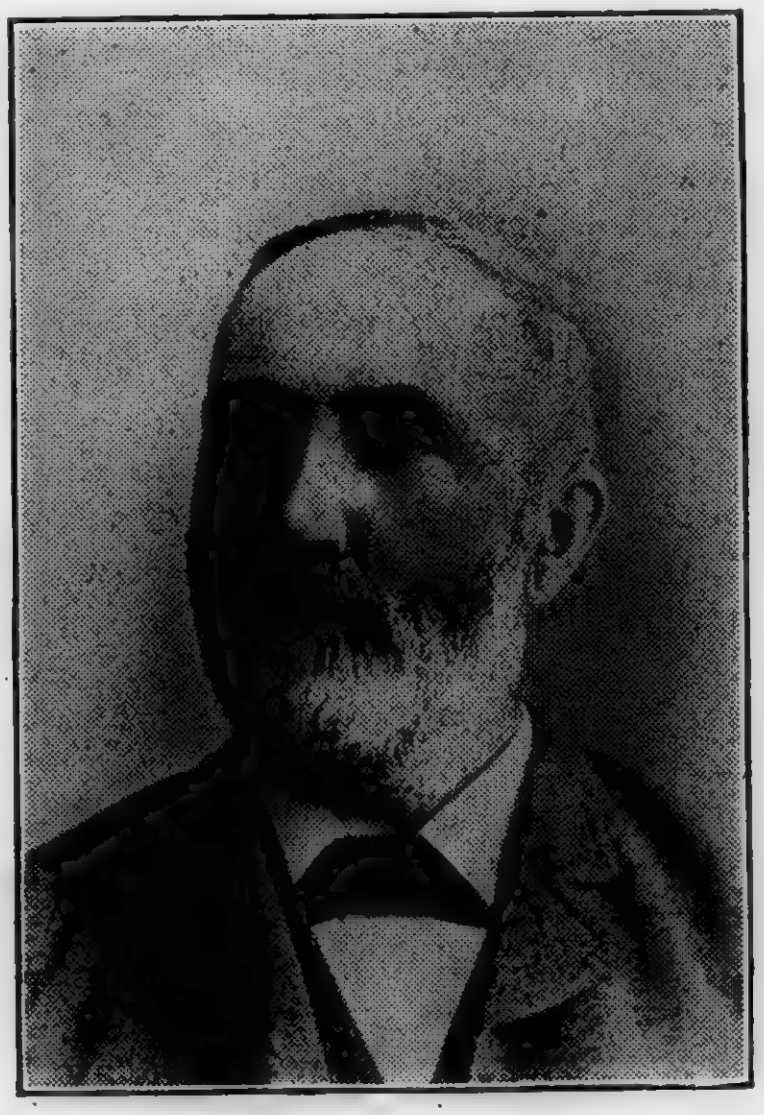
His early days were spent on the farm, and a few months during the winter he attended public school. He learned the milling trade and by his shrewd business qualifications, careful management and close attention he became the most successful and prosperous miller in the Perkiomen Valley.

On January 29, 1866, he married Elizabeth Bartman, who proved a very helpful and devoted life-partner for him. Only one child was born to them, Sallie, wife of Horace B. Kratz, his successor in the business and in the congregation as treasurer.

Sister Longaker, in her self-sacrificing devotion, while attending to the needs of her grandchild, in July, 1898, fell downstairs in her home, and sustained injuries from which she died.

Bro. Longaker took unto himself a second wife, October 24, 1901, in the person of Mrs. Annie Rawn.

In 1868 he was elected to the Gospel ministry by the Schwenksville Mennonite congregation as assistant to the late Rev. Moses Gottshall, and subsequently attended the Theological School at Wadsworth, Ohio. Two years later, he, at his earnest request, was released from active ministerial duties, for the reason that he was not a public



speaker, but his pure life and his devotion to his church have preached louder than many sermons. He was a Christian in the fullest sense of the word. Every man has good qualities, but he was a composite of a number of good men, esteemed and loved by all and hated by none. Kind and generous in his disposition, his large heart opened, often of itself, and liberally supported every worthy cause. No pressure of business could keep him from visiting the sick, where he was a welcome ray of sunshine by his gentle, comforting words.

He was a regular attendant at the Eastern Conference, and since the establishment of the Mennonite Home, at Frederick, Pa., was its treasurer. For many years he was a most efficient treasurer of the Schwenksville congregation.

His death occurred very suddenly on March 21, 1903. In the twinkling of an eye his spirit had left the mortal body and took its flight to its heavenly home. It was a shock to his family, the church and the community. His funeral was the largest since the death of Father Gottshall. The large participation of all classes of people spoke volumes of the high esteem in which he was held. His memory will always be kept sacred. W. S. G.

CHRISTIAN M. MUSSELMAN.

The subject of this brief sketch, a life-long, active member of the West Swamp Mennonite church, was the son of the late Jacob B. and Mary (Musselman) Musselman. He was born in Milford township, Bucks county, Pennsylvania, on September 15, 1836. He was the youngest of a family of eight, of whom but one sister survives him. He was naturally endowed with an active, intelligent mind, and although his school facilities were but meager, yet by reading, observation and private study he acquired for himself a more than ordinary store of knowledge on various subjects. But it was in the study of the Bible and the acquisition of religious knowledge that he excelled. Few laymen, possessed of the same opportunities have as clear a view of the doctrine of salvation as it is taught in the Gospel, as he had. And in explaining a passage of Scripture he possessed a peculiar aptness in applying its teachings to our present day needs and circumstances. He was not a man of many books, but emphatically a man of *the Book*—the Bible. This he studied diligently and thoroughly above all other books. With him Christ was all in all. With Paul the Apostle he knew nothing but Christ and him crucified as a sacrifice rendered unto God for our redemption from sin. Yet he was not indifferent in regard to his moral conduct and strict Christian living. His constant endeavor was to live unto Him who had redeemed him by His blood and who had thus purchased him as His own.

From his early youth his mind was religiously inclined, and at the age of 17 he formally accepted Christ, was baptized and admitted as a member of the church, of which he was ever thereafter a faithful and active member. He from his early days took an active interest in all the different

branches of church work, and if in course of time any advance steps were to be taken he would always be found among the *vanguard* as soon as he had convinced himself that the movement was in accordance with the will of God and that it would be for the advancement of God's kingdom.

If there was one branch of church work that enlisted his interest more than others, it was the work of the Sunday School. For upwards of forty years he was actively connected with the Sunday School of his church, serving all this time as the teacher of a class, and for a number of years as the faithful and efficient superintendent of the same. For a number of years previous to his departure he was the teacher of the senior men's Bible class, composed mostly of middle aged men. He was always careful and diligent in the preparation of the lesson which he was to teach, and hence

was a regular attendant of the week-day evening teachers' meetings held for the mutual study of the lesson. These meetings which have been held for upwards of forty years, he would never miss unless unavoidably prevented. His clear thoughts and ideas on the lessons always helped to make the meetings the more interesting and instructive.

When years ago a Young People's Society was organized in the church, he too was one of the prime movers in the matter and one of its first members. And although he later ceased to be an active member of the organization he would still attend its meetings regularly whenever he was able to do so. He also manifested a live interest for the cause of missions and contributed liberally "according as the Lord had prospered him."

In the year 1899 he was elected as one of the deacons of his church in which capacity he served the Lord faithfully until He called him to his reward.

On May 21, 1859, he entered the state of holy wedlock with Barbara, daughter of the late Rev. Samuel Moyer. This union was blessed with eight daughters and one son, Rev. Samuel M. Musselman, now pastor of the Wayland and Noble churches, Iowa. Three of the daughters preceded the father into eternity.

On May 29, 1903, he was suddenly seized with a violent attack of cholera morbus, and after an illness of four days he quietly and peacefully passed away towards evening of June 2, having attained the age of 66 years, 8 months and 17 days. A faithful worker has gone to his rest! A prince in Israel has fallen! His funeral was held on June 9th, attended by an immense concourse of people, showing their love, respect and appreciation for the departed. Several addresses were made by different ministering brethren, and his pastor and lifelong friend, with whom the departed one had been a faithful co-worker for almost half a century, preached his funeral sermon, taking for his text the words of Paul the Apostle, 1 Cor. 15: 10, "By the grace of God I am what I am: and His grace bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I but the grace of God which was with me."

A. B. S.

Extracts of a Historical Sketch of the Mennonite Church at Wadsworth, O.

[Read at the fiftieth anniversary of the organization of the congregation, October 11, 1903, by N. C. Hirschy.]

The Year of Jubilee has come. Half a century has rolled away since, in God's Providence, this congregation was first organized. We are gathered to commemorate this event, which to us is an occasion of gladness and rejoicing, for in looking back we see fifty years of blessings from God, fifty years of providential guidance, fifty years of grace, fifty years of opportunities for doing good. Truly this occasion ought to be, as I also know it is, one of gladness and thanksgiving for us all.

In the summer of 1851 four families of Mennonites came from Montgomery and Bucks counties, in Pennsylvania, to Medina county, Ohio. They made the journey by wagon in eighteen days. These families were Jonas C. and Esther (Reichert) Nice, Henry and Levina (Tyson) Nice, John and Catherine (Nice) Alderfer, and Jacob and Lydia Oberholtzer, all of whom settled in the neighborhood of Wadsworth. The first three families named came together, while the fourth came later in the same summer. Other families soon followed.

In the summer of 1852, after hay-making, Rev. Ephraim Hunsberger and his father, Abraham Hunsberger, came to Ohio to visit the latter's sister, Mrs Mary Kindig, wife of John Kindig, then living in Mountville township. During this visit Mr. Hunsberger preached for the few families who had moved to this State, in school houses and in private homes. It was during those days of visiting and preaching that the first thoughts were entertained for the formation of a Mennonite congregation for this community.

In order to get the true history of the movement, we must pause here for a brief sketch of Ephraim Hunsberger, for in a measure it can be said that the history of his life is the history of this congregation. Mr. Hunsberger, the son of Abraham and Elisabeth (Moyer) Hunsberger, was born November 18, 1814, near Bally, Berks county, Pennsylvania. His father was a teacher, and from him he received much of his education. Mr. Hunsberger learned the

trade of carriage making. December 25, 1838, he married Esther Bechtel. October 18, 1849, he was chosen by lot as assistant pastor in the Hereford congregation, where Christian Klemmer was pastor at that time. Three years later, October 10, 1852, he was ordained to the full Gospel ministry by Rev. John H. Oberholtzer in the Upper Milford congregation.

EPHRAIM HUNSBERGER

After the visit of Mr. Hunsberger and his father among the brethren in Medina county, the thought of organizing a congregation rested upon their minds. The above named families agreed upon an effort in this direction, and decided to extend a call to Rev. Hunsberger to become their pastor. The call was extended, but he thought he could not accept, and wrote to the brethren in Ohio to that effect. A few weeks later in his own home the matter weighed heavily on his conscience He feared that he was not obedient to the voice of God. He wrote to the brethren in Ohio, asked his congregation at home, and also asked the advice of the conference. All thought that the call was a call from God. And so he decided to accept the call and to move to Ohio as soon as the change of location could be made.

In October, 1852, he with his family, now numbering seven children, moved to Wadsworth. He found a home in the house of Abraham Bergey, just across the road from where Jacob Stoll now lives. That same Autumn he purchased the farm later owned by Seth Baughman, and moved there in the the Spring of 1853, into the house whose ruins remain to this day.

Immediately after his arrival, in October, 1852, Rev. Hunsberger began to hold services in the Holmes Brook school house. In the following Spring he began to instruct a class of catechumens in this same school house. By that time the four families, joined now by a fifth, the minister's family, decided to erect a church building. This decision was carried out during the summer and in October, 1853, the building, which used to stand where the cemetery on the diagonal road still remains, was formally dedicated, and much to the credit of these families, the church was dedicated free from debts. The following ministers were present at the dedication: Rev. Ham, Reformed, and Rev. Klein, Lutheran, of Wadsworth, and from Pennsylvania Rev. Christian Klemmer, of Bally, Rev. William Shelly, of the Swamp congregation, in Bucks county, both Mennonites, and Rev. Jacob Meschter, of the Schwenkfelder Church.

In connection with the dedication the congregation was formally organized with five families, ten members. Henry Nice was elected preacher to assist Mr. Hunsberger, and Jonas C. Nice was elected deacon. On the same day the first members were received through baptism, namely a class of twelve who had received catechetical instruction during the summer. Following the dedication there were regular preaching services every second Sunday. In the spring of the following year, 1854, a Sunday-school was organized. The congregation enjoyed a steady growth from its very beginning.

We must not fail to notice the part this congregation played in the formation of the General Conference. The first General Conference was held in West Point, Iowa, May 28 and 29, 1860. The only delegates from the East, John H. Oberholtzer and Enos Loux, stopped here on their way out, and were the guests of Mr. Hunsberger, in answer to a previous invitation. Mr. Hunsberger greatly favored the plan of forming a General Conference, and at this time already, before the Conference was formed, instructed his guests to invite the Conference for its second session to Wadsworth. And so it came to pass. And not only was the second General Conference held in Wadsworth, May 20, 1861, but also the fourth, fifth, sixth, the second session of the seventh, and the eighth General Conferences were held here. For almost twenty years, Wadsworth was the central place for the General Conference sessions. One reason for this was the central location, and another the fact that the

M. C. HIRSCHY.

Conference school was located here, but aside from this was the fact that here were genial minds and warm friends of every Conference activity. Before the General Conference was ever thought of, there was the Canada-Ohio Conference, a forerunner to the General Conference and a movement akin to it. In this Conference Mr. Hunsberger was a leading spirit.

In the third General Conference, October 19–24, 1863, at Summerfield, Illinois, it was decided to establish an educational institution. A committee of three was appointed to select a place for the school and to erect the necessary buildings. The members of this committee were Ephraim Hunsberger, of this place; Daniel Krehbiel, of Cleveland, and Michael Lehmann, of Ashland, Ohio. Wadsworth was chosen for the location of the school and a building erected and completed as early as the autumn of 1866.

During this time of Conference activity came other changes in the congregation. March 17, 1861, occurred the death of Mrs. Hunsberger. A year later, March 13, 1862, Mr. Hunsberger was married to Elisabeth Overholt. Henry Nice withdrew from the congregation and later moved away, while Jonas C. Nice was chosen to his position as assistant pastor.

With the dedication of the school building, October 13 and 14, 1866, began a new period of the history of the congregation. It is needless to say that through the establishment of the school here a strong impulse came to the congregation. With the school came teachers, students and frequent visitors, all of whom were a help and an inspiration to the congregation. Preaching services alternated, one Sunday in the church, and the next in the school building. Within a few years the congregation reached its largest membership, numbering about 150 members. Those years are still remembered as years of large spiritual activity in the congregation.

Neither space nor appropriateness permit any extended personal mention here of the many earnest and strong men who were brought into connection with the congregation through the school. But I fancy that memories of strong personal attachment and real appreciation are lingering in the minds of many to this day. An unuttered wish, a deep-seated desire that these blessings and enjoyments might have continued even until now, is stealing through the hearts of those who recall the experiences of those days.

THE OLD CHURCH, 1853-1892.

While there is scarcely any room for personal mention, I feel it but right and fair to call to our minds the life and work of Prof. C. J. van der Smissen and his dear family. There was general rejoicing in the days when the family arrived, late in the year 1868, and rightly so. For after all, with their coming there came something of genuineness, of culture, of life, the influence of which upon the entire community was lasting and wholesome, and which was perhaps never fully valued and appreciated. A grateful remembrance now of their uplifting and ennobling influence upon all who knew them, is but a trifling tribute to them. And what is said of this one family could in some degree be said of many others as well.

But alas! The life of the school was a short one. The building was dedicated in 1866, the school opened January 2, 1868, and eleven years later, December 31, 1878, was abandoned by the Conference. While the effect of its close was felt throughout the whole Conference, it was felt most keenly at home. The Professors and their families moved away; students ceased to come; visitors with their cheer and encouragement came less frequently. Church services were reduced to once in two weeks as before.

Along with this depression came another, less avoidable but even more disastrous condition upon the life of the congregation. The American spirit reached Wadsworth also. The language of the congregation gradually passed over from the German to the English. Moreover, the members of the congregation, as well as the people in general, centered in the town and the distance between their homes and the church grew seemingly greater. In addition to this, several families moved away, seeking homes for themselves farther west. The crucial trial of the congregation was drawing nearer and nearer.

Old age and declining strength disqualified Mr. Hunsberger to cope much longer with the increasing demands and difficulties which the changed conditions brought along. The Sunday-school became smaller and smaller, and at last was discontinued. The members of the congregation continued faithfully in their adherence to the church, but almost against hope. Repeated attempts to secure a young pastor ended in repeated failure. The thought came to some that the Lord no longer had any need for a Mennonite congregation in Wadsworth. Some here to-day were of the opinion that it was only a question of time, until the church, like the school, would be discontinued and Mennonite activity in Wadsworth would be ended.

But God had yet another plan. Through the Conference committee the writer of this sketch was sent here May 7, 1892, and it pleased God to bless our labors together. He himself revived the work. English services were held from that time on. The present church building was purchased in August, 1892. Necessary repairs were made and the church rededicated December 20, the same year, Rev. A. B. Shelly, of Quakertown, Pennsylvania, conducting the service. From this point on the history of the congregation is familiar to us all.

We must yet pause for a summary of a forty-years' pastorate of Mr. Hunsberger. From the organization of the congregation until May 7, 1892, there were 194 members received, of which number 136 were baptized. During this time 39 members died, 58 moved away, 9 were dismissed to other churches, and 11 withdrew, leaving a membership of 77, when the change of pastor and place of worship was made.

THE PRESENT CHURCH, 1892—

It can be truly said that this long pastorate was one upon which the blessing of God rested. Our aged Father Hunsberger spent these forty years in loving, unselfish service, devoted to the highest interests of the congregation and the community in general. No effort was too great, no sacrifice too large. He gave himself, his time and his talents to the work to which God had called him. And to-day he is still with us enjoying the fruits of a righteous life, blessed with the respect and love and good-will of all who know him.

I count it a great privilege of my life that

I could labor here for nine years, with our aged Father Hunsberger as counsellor and advisor. During this brief pastorate, closing March 21, 1901, 87 members were received into the congregation. During the same time 19 died, 4 were dismissed by letter, and 6 withdrew, leaving a membership of 135.

J. W. KLIEWER.

Before my withdrawal the congregation had succeeded in finding their present pastor, J. W. Kliewer, to continue and enlarge the work of the congregation. During this brief pastorate up to this date, 20 members were received, 11 by baptism and 9 by letter, 3 members died, 1 was dismissed by letter, and 2 withdrew, leaving a membership of 149. During the fifty years of the congregation there were 301 members received. Of these 61 died while members, 58 moved away, 14 were dismissed by letter, and 19 withdrew.

And now, as we look back over fifty years, what shall we say? Have not the lines fallen unto us in pleasant places? Has not God cared for us in every way? Yes, we labored, but God gave the increase. His love, His grace, His goodness, His loving fatherly care, was over us all through all these years. As we look out into the future we know not what awaits us. But shall we not trust Him with all confidence, and say to Him that where He leads we'll follow? Surely we will trust Him. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psalm 91: 1.

Truth will ever be young. Integrity, uprightness, honesty, love, goodness, are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who enshrined them in their hearts have been burned at the stake, but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow the everlasting truth.

Our New Missions.

MONTANA.

At a meeting held at Summerfield, Ill., the early part of October, the Mission Board of our General Conference decided to begin mission work among the Cheyenne Indians of the Lame Deer agency, in Montana. Hitherto next to no mission work has been done among these Indians, numbering between two and three thousand souls. They are the brethren of our Cheyennes in Oklahoma, among whom our church is doing mission work, and of whom a number have been baptized as members of Christ's church. During the past summer Missionary Petter, upon the solicitation of the Mission Board, paid a second visit to these "Northern Cheyennes." They received him in a very friendly manner, still knowing him from a former visit, which he made to them a few years ago, and earnestly requested him that some one be sent them to bring and teach them the Gospel which their southern brethren already have. The door seems to be wide open there and the Mission Board felt itself called by God to take preliminary steps to enter upon and occupy this field in Montana early in the coming spring. Missionary G. A. Linscheid, now stationed at Haoenaom, Oklahoma, who has recently taken unto himself a helpmate, is to settle with his wife in Montana and take charge of the work there. A Government school is now being erected and the intention of the Board is to have its mission station in the immediate vicinity of this school. Later on, after the necessary buildings are erected and the work has been fairly begun, other helpers will no doubt be needed to carry on the work. For several reasons the field in Montana seems to be more promising than the one among the same tribe of Indians in Oklahoma. Moreover, we have reason to hope that the work of our missionaries, who are familiar with the Cheyenne language, will be more successful than the work of others who are not thus fitted for the work. We now have a church in Oklahoma of upwards of thirty Cheyenne members and may this number by the grace of God be greatly increased by new accessions, both in Oklahoma and Montana!

S.

INDIA.

Our missions at Champa and Janjgir, in the Central Provinces of India, have been quietly and steadily progressing during the past year. No conversions to Christianity have thus far been reported. But our missionaries, the Brethren Penner and Kroeker, are much encouraged by observing how the leaven of the Gospel is gradually manifesting its leavening power among the people. Many come to hear the Gospel preached so that their meetings are favorably well attended, and a number seem to be convinced of the truth of the Gospel, lacking however, as yet the courage to come out openly for Christ and to confess Him before their people. But the brethren stationed there believe that the time is not far distant when open confessions, accompanied by requests for baptism, will be made. Missionary Kroeker, stationed at Janjgir, built himself a new and larger house during the past year, and Missionary Penner, at Champa, is making preparations to build a larger house there also, as soon as the necessary means are at hand. The old house at Janjgir is now used as an orphanage, and the one at Champa is to be used as a hospital as soon as the new one is finished.

A number of orphans are cared for at both stations; boys at Janjgir and girls at Champa. At Champa the work among lepers constitutes an important part of our work. A small number of these poor, forsaken sufferers came to our station, uninvited and unsolicited, soon after the work at Champa had been begun and begged to be admitted and cared for. Missionary Penner, filled with compassion, could not turn them away, but made provision for them by erecting small, low huts for them to live in and providing food for them. Soon others came so that the number at last reports had increased to upwards of thirty. The huts for them are quite small and low, and the sanitary conditions of them are so poor that this in itself, not considering the inconvenience to which these poor sufferers are subjected, makes it necessary that larger and better quarters should be provided for them. The king of the province has donated several acres of land upon which he desires that an asylum for these poor sufferers be erected. The erection of the buildings and the proper arrangement for the future care of lepers will require an outlay of about $2000, and Missionary Penner earnestly pleads that he be provided with this amount so that provision may be made for these, the poorest among the poor, without delay.

S.

GLEANINGS.

The Eastern Conference convened at Bally, May 3–5, 1903. The congregations in the Conference were represented with a total of 72 votes. For some time a committee had been at work collecting the resolutions of Conference and arranging them in the shape of By-Laws. These were laid before the Conference and adopted. A committee appointed for that purpose prepared plans and laid them before Conference outlining the work of a Field Secretary for Sunday-schools. This is a new office in our Conference and William M. Gehman was elected.

On Wednesday evening, October 1, on the occasion of the twenty-first anniversary of Rev. N. B. Grubb's pastorate at the First Mennonite Church of Philadelphia, the pastor's report was listened to with marked attention. The report says in part: The congregation was organized in 1865 with 35 members. Two of the original members are still with us, namely, Mrs. Catharine Dietz and Mrs. Elizabeth Geary. Twenty-one years ago when the pastor entered upon his work the congregation numbered 73 members. Of this number 39 are with us, 23 have died, 11 have removed from the city and identified with other congregations. During these twenty-one years 570 members were added to the congregation, thus making the total membership 643. The present membership is 444, a loss of 199. The loss of the 199 members at the end of twenty-one years is accounted for by these facts, viz: 85 having died, 47 have been dismissed to form the nucleus for two new congregations. The other 67 have removed and were dismissed to other congregations. The pastor has in these years officiated at 575 funerals. Including funeral sermons the pastor has averaged a fraction less than four

sermons a week. He has also preached outside of our church in one hundred and ninety-seven churches, these located in eleven States and in two provinces of Canada. Six members of our church are now in the active ministry of the gospel, and four are in charge of congregations. The pastor has been 32 years in active ministry.

On Sunday, September 13, William H. Grubb, who was called to the pastorate of the Allentown church, recently organized there, was solemnly ordained to the Gospel ministry in the presence of a large congregation. His father, Rev. N. B. Grubb, pastor of the First Mennonite church of Philadelphia, preached the sermon and performed the ordination, assisted by Rev. A. S. Shelly, who has been chosen as elder by the congregation.

At the Christmas service of the Berne Mennonite Sunday-school, on Christmas morning (1902), some interesting statistics were read off by the secretary, C. A. Neuenschwander. The school contains 45 classes, 31 of which are primary classes. These classes contained 739 pupils during the year ending with the third quarter of 1902. One Bible class is English. $376.47 were raised during the year ending December 25.

Rev. S. F. Sprunger, of the Berne Mennonite church, passed through a number of disheartening trials within the past year. During the summer of 1902 his diseased eye often gave him excruciating pain and incapacitated him from his usual pastoral work. Last fall he had it replaced by an artificial one, and it looked as though he would be able to resume his duties for an indefinite period. Then all at once, like a bolt of thunder out of a clear sky, occurred his unfortunate fall the latter part of January, which played havoc with whatever strength and ambition were still remaining to him. Since then he has been on the pulpit very little, and it has become sadly apparent to all, and most of all to himself, that his best days are over.

The Mennonite brethren at Bluffton, Ohio, including the faculty of the Central Mennonite college there, have organized themselves into a congregation.

The Schwenksville church has a membership of a little more than 200. During the last six years the average number admitted per year was 11. During 1902 there was an increase of missionary contributions of 38 per cent.

Elder John Moser was born August 2, 1826, in Wayne county, Ohio. He has behind him the labors of half a century of ministerial service. In the course of his service, he baptized about 900 persons, married 205 couples, and preached many regular sermons, as also a large number of funeral sermons. During his service the number of members in his church increased to about 1000. As most of them live in the country, the limits have also been enlarged, and the points of activity centered in three places, with organized Sunday-schools at Bluffton, Ebenezer church and St. John's church, two, four, and six miles apart.

The Boyertown (Pa.) church was renovated, newly papered and supplied with new hot air heaters, and now has a fresh neat appearance. Special re-opening services were held on Sunday October 4th, 1903, followed by a series of Gospel services during the week, and the Lord's Supper on the following Sunday.

There are now eighteen congregations composing the Middle District Conference. The last to be organized was that of Bluffton, O., with 24 meembers.

On Sunday, August 23, a Mennonite church was dedicated at Rosthern Saskatchewan. Elder Regier is in charge of the congregation and conducted the services.

Our Canada brethren are making Mennonite history. There are now six District Conferences, the sixth being composed of the churches of Manitoba and Saskatchewan, Canada. It held its first session at Hochstadt.

Special services were held during the week beginning March 8 in the Bethany Mennonite church, Quakertown. The Brethren A. S. Shelly, S. M. Grubb, A. M. Fretz and W. S. Gottshall participated.

LIST OF MENNONITE MINISTERS OF NORTH AMERICA.

NOTE.—It will be considered an especial favor of any one to send us corrections to the following list of Ministers. Name or Address, or where the names of ministers fail to appear. Address Rev. N. B. Grubb, 2110 Marshall street, Philadelphia, Pa.

ARIZONA.

Epp, J. B., Oraiba.

ARKANSAS.

Augsburger John, Stuttgart.
Gascho Joseph, Peach Orchard.
Yoder Jacob, Stuttgart.

CALIFORNIA.

Hege Jacob, Estrella.
Voth J. J., Pasadena.
Wiebe Aaron J., Adelaide.

COLORADO.

Krocker Bernhard, Cable.
Schrock Joseph, Thurman.
Schlegel Joseph, Thurman.

IDAHO.

Garber, David, Nampa.

ILLINOIS.

Ackerman J., Gridley.
Albrecht Henry V., Tiskilwa.
Ausburger Noah, Hopedale.
Ausburger Aaron, Gibson City.
Brecher Jos., Fisher.
Bachman Jos., Metamora.
Beachy Daniel, Arthur.
Bechler S., Fairbury.
Beacher Jos., Fisher.
Birky John, Hopedale.
Buercky Joseph, Tiskilwa.
Egle C. R., Flanagan.
Egle John, Sr., Minier.
Egle Joseph, Minier.
Engle Peter, Washington.
Gerber Peter, Low Point.
Gerber Samuel, Groveland.
Gingerich John, Danvers.
Gingerich Chr., Stanford.
Gingrich C. H., Danvers.
Graber Daniel, Morton.
Grieser Daniel, Dewey.
Guengerich John, Danvers.
Hartman Emanuel, Washington.
Hauter Christian, Cullom.
Herschberger Chr., Arthur.
Hostetler Peter, Groveland.
Kauffman Gideon, Arthur.
King Joseph, Yuton.
King Joseph, Carlock.
King Chr., Deer Creek.
Kinsinger John, Carlock.
Kingsinger Joseph, Meadows.
Kingsinger Michael, Washington.
Kingsinger Jacob, Washington.
Lantz Lee, Congerville.
Lehman L. J., Cullom.
Litwiller Joseph, Tremont.
McCulloth John, Morrison.
McGowan James H., Nappanee.
Miller John, Vandalia.
Mosiman Christopher, Flanagan
Nafzinger Daniel, Minier.
Nafzinger Christian, Hopedale.
Neuhauser V., Gridley.
Nice John, Morrison.
Nice Philip, Sterling.
Orendorf D., Flanagan.
Plank D. J., Arthur.
Rediger Joseph, Gridley.
Risser Chr., Sr., Eureka.
Risser Chr., Jr., Eureka.
Ringenberg Jacob, Tiskilwa.
Roop P. W., Tremont.
Roop Christian, Hudson.
Roth Daniel, Morton.
Rutt John, Sterling.
Schmiddt J. P., Gridley.
Smith John, Metamora.
Schertz Joseph, Eureka.
Schertz Peter D., Metamora.
Schertz Peter, Washington.
Schertz Christian S., Eureka.
Schrack Joseph D., Arthur.
Schrock Andrew, Metamora.
Schantz Christian, Congerville.
Schantz Peter P., Yuton.
Schlegel, Daniel, Flanagan.
Shelley Henry L., Oregon.
Shellenberger, E. M., Freeport.
Shoemaker J. S., Dakota.
Snavely Chr., Shannon.
Sommer Peter, Washington.
Stahley J., Danvers.
Stahley Stephen, Flanagan.
Steinman Daniel, Flanagan.
Stucky N., Flanagan.
Strubhar Valentine, Washington.
Troyer Emanuel, Carlock.
Unzicker Peter, Cullom.
Vercler Andrew, Meadows.
v. d. Smissen C. H. A., Summerfield.
Yoder Moses J., Arthur.
Yoder A. I., 168 W. 18th st., Chicago.
Zehr Joseph B., Flanagan.
Zehr Peter, Fisher.
Zehr Daniel, Deer Creek.
Zimmerman C. C., Chenoa.
Zimmerman Peter, Roanoke.

INDIANA.

Allebach, H. G., Berne.
Ausburger C., Lime Grove.
Ausburger D. D., Goodland.
Borntrager M. J., Shrock.
Borntrager M. E., Middlebury.
Borntrager J. E., Shipshewana.
Borntrager Eli E., Shipshewana.
Borntrager M. E., Middelbury.
Borntrager, Eli., Nappanee.
Bleily Jacob, Nappanee.
Burkholder David, Nappanee.
Burkholder Eli, Ayr.
Burkholder Moses, Nappanee.
Burkholder Daniel, Wakarusa.
Christophel, Jacob, Wakarusa.
Coffman Samuel F., Elkhart.
Cripe Amos S., Emma.
Coyle J., Fairfield Center.
Egle William, Berne.
Egly Joseph, Geneva.
Egly Christian G., Berne.
Friesner Harvey, Bristol.
Funk John F., Elkhart.
Garber John, Goshen.
Gerber, Samuel, Groveland.
Gerig Joseph P., Leo.
Graber, Jacob, Schrocks.
Hartman, Frank, Elkhart.
Hartzler J. S., Elkhart.
Herschberger Jonathan, Emma.
Herschberger J. J., Middlebury.
Horner J. S., Kokoma.
Hostetler D. J., Goshen.
Hostetler, Andrew, ———
Hochstetler John M., Emma.
Hochstetler D., Emma.
Hochstetler A. J., Middlebury.
Hygema John, Wakarusa.
Johns Daniel J., Goshen.
Kauffman D. S., Shipshewana.
Kinports Daniel, Clay City.
Kurtz, Jonathan, Topeka.
Loucks Jonas, Wakarusa.
Lehman Peter Y., Goshen.
Lehman Joseph S., Elkhart.
Lehman Yost, Goshen.
Lehman Moses, Emma.
Leichty Christian, Leo.
Lugibill John C., Leo.
Mast E. A., Kokoma.
Mast Jos. E., Middelbury.
Mazelin Daniel, Berne.
McGowen, J. H., Nappanee.
Mehl J. C., Goshen.
Metzler Noah, South West.
Miller D. D., Middlebury.
Miller D. J., Middlebury.
Miller Eli S., Shipshewana.
Miller H. A., Shipshewana.
Miller Manassas M., Middelbury.
Miller Y. C., Shipshewana.
Miller Emanuel, Lagrange.
Miller Jacob H., Goshen.
Mumaw Amos, Wakarusa.
Neuenschwander P. M., Berne.
Nuszbaum John, Berne.
Schwarz Jacob, Berne.
Schwarz Peter, Berne.
Schwarz Chr., Berne.
Schwarz Joseph, Berne.
Schwarz Jacob, Jr., Berne.
Schwarz David, Berne.
Shenk Jacob, Elkhart.
Schenbeck Jacob, Geneva.
Schindler David, Linn Grove.
Slaubaugh John C., Ayr.
Smucker Jonathan P., Goshen.
Sommer I. A., Berne.
Sproll Nobertius, Amboy.
Sprunger S. F., Berne.
Sprunger Christopher, Berne.
Stofer Eli, Hudson.
Troyer Christian, Goshen.
Troyer J. J., Emma.
Troyer D. D., Goshen.

Troyer A. A., Shipshewana.
Troyer Jonas, Middelbury.
Wagler John, Montgomery.
Wagler Peter, Montgomery.
Weaver J. J., Scott.
Weaver, Chester, Scott.
Weaver Jacob, Shipshewana.
Wildy Henry, Wakarusa.
Witmer Joseph, Montgomery.
Yoder D. C., Emma.
Yoder Daniel, Linn Grove.
Yoder Elias, Leo.
Yoder Samuel, Elkhart.
Yoder John C., Emma.
Yost, Miller, Shipshewana.

IOWA.

Brenneman Peter J., Kalona.
Gerig Chr. R., Merrimac.
Gerig S., Wayland.
Graber Daniel, Noble.
Guengerich Jos. J., Amish.
Gunden John W., Amish.
Hershberger H. H., Sharon Centre.
Miller W. W., Pulaski.
Musselman, S. M., Wayland.
Plank John J., Sharon Centre.
Plank Jonas, Green Centre.
Rever David, Amish.
Roulette Philip, Pulaski.
Schwartzendruber C., Stiles.
Schwartzendruber J. F., Kalona.
Schwartzendruber Eli, Kalona.
Schwartzendruber J. J., Green Centre.
Schwartzendruber S. J., Clarion.
Showalter Chr., Donnelson.
Stuckey Peter E., Wayland.
Weber H., West Point.
Werey Christian, Amish.
Yoder Noah D., Wellman.
Zehr, Daniel, Deer Creek.

INDIA.

Burkhart, Jacob, Dhamtari.
Krocker, J. F., Janjgir.
Penner, P. A., Champa.
Ressler J. A., Dhamtari.
Lapp, Mahlon, Dhamtari.

LOUISIANA.

Nice Jonas, Roseland.

KANSAS.

Aeby Jacob, Ransom.
Andres John P., Elbing.
Bearg John, Marion.
Balzer P., Fahrland.
Balzer P., Goessel.
Balzer Peter, Buhler.
Balzer, A., Hillsboro.
Baker Benj. P., Moundridge.
Bartel H. H., Hillsboro.
Bauman, H., Canton.
Baumgartner S. S., Moundridge.
Birky J. H., Lund.
Birky J. C., Lund.
Borntrager J. J., Hartford.
Borntrager C. E., Partridge.
Borntrager J. D., Haven.
Book David, Woodbine.
Brunk George R., Canton.
Buhler B., Buhler.
Buller Peter, Goessel.
Buller Peter, Newton.
Buller J., Newton.
Classen Peter, Newton.
Classen D. D., Hillsboro.
Classen Ed., White Water.
Cooprider Matthias, Canton.
Cornelson Abrahm, Durham.
Diener D. A., Canton.
Dirks Tobias F., Pawnee Rock.
Dirks Peter H., Pawnee Rock.
Ediger Franz, Buhler.
Ehrlich Jacob, Marion.
Epp John, Newton.
Erb Tillman M., Harper.
Ewert W. J., Hillsboro.
Foth John, Hillsboro.
Franz Gerhard, Buhler.
Funk J., Hillsboro.
Flaming P., Inman.
Flickinger J. J., Pretty Prairie.
Funk John, Miltonville.
Galle William, Moundridge.
Gerber David, White Water.
Gerbrand John, Hillsboro.
Goerz David, Newton.
Goerz Peter, Inman.
Goerz Heinrich, Lehigh.
Goering Jacob D., Moundridge.
Gearing, John, Moundridge.
Good Andrew, Harper.
Graber John G., Pretty Prairie.
Graber Peter A., Pretty Prairie.
Hamilton B. F., Peabody.
Harder Gustave, Brainerd.
Harder, B. W., Brainerd.
Harms J. F., Hillsboro.
Harms G. N., Elbing.
Harms A. B., Elbing.
Harms A. H., Elbing.
Harms Abraham, Hillsboro.
Harms John P., Elbing.
Hartzler Alfred, Sherman.
Heidebrecht P., Sparta.
Herschey J. H., Olatha.
Hinkle, Geo., Harper.
Hirschler J. S., Hillsboro.
Holdeman J. A., Homestead.
Horst M. E., Newton.
Horst, Benj. L., Harper.
Huber Cornelius, Hillsboro.
Huxman Julius, Utica.
Kauffman D. D., Hartford.
Kauffman N. R., Moundridge.
Kauffman, And'w. Moundridge.
Klaassen Abr., Hillsboro.
Kliever G., Sparta.
Krehbiel Chris., Halstead.
Krehbiel C. E., Halstead.
Krehbiel P., Moundridge.
Krehbiel, H. P Newton.
Kuhns A., Neutral.
Landis George, Canton.
Laugenawalter, J. A., Halstead.
Linscheid, John P., Arlington.
Miller C. W., Canton.
Miller S. S., Monitor.
Miller John L., Monitor.
Miller John J., Haven.
Mischler Jonathan, Ness City.
Mueller John, Marena.
Neufeld John, Inman.
Nickel Heinrich, Elbing.
Nickel G. P., Hillsboro.
Nisly Eli, Partridge.
Nisly John, Haven.
Oyer Joseph, Sterling.
Pauls Jacob, Inman.
Penner J. W., Hillsboro.
Penner H. D., Hillsboro.
Plaenert John, Hillsboro.
Ratzlaff P., Sparta.
Ratzlaff, A., Moundridge.
Ratzlaff J., Farms.
Regier C. H., Elbing.
Regier J. W., Elbing.
Richert P., M. D., Goessel.
Richert Peter, Goessel.
Richert Jacob, Lehigh.
Richert Cornelius C., Lehigh.
Roth John, White Water.
Rupp Heinrich, Marena.
Schmidt Daniel, Lehigh.
Schmidt Jacob, Pawnee Rock.
Schmidt Jacob, Ness City.
Schmidt David, Roxboro.
Schmidt P. H., Elbing.
Schmucker Jacob, Sterling.
Schrack Noah, Yoder.
Schrock O. C., Seldon.
Schroeder J., Elbing.
Shenk Michael, Terryton.
Shellenberger E. M., Ransom.
Shellenberger A., Moundridge.
Steckley John, Hartford.
Stucky John J., Moundridge.
Stucky Peter, Mounridge.
Stucky Fritz, Brainerd.
Stutzman Jacob J., Monitor.
Suderman A., Newton.
Suderman Leonard, White Water.
Toews Jacob, Newton.
Toews J. R., Newton.
Ummel Abraham, Ransom.
Unruh Benjamin, Hillsboro.
Unruh H. D., Sparta.
Unrau Peter, Goessel.
Voth, H. R., Newton.
Voth Peter, Goessel.
Voth, P. R., Moundridge.
Voran Christian J., Moundridge.
Wall Peter, Buhler.
Wedel C. H., Newton.
Wedel C. P., Lehigh.
Wedel Tobias P., Moundridge.
Wedel Cornelius, Goessel.
Wedel John H., Moundridge.
Weaver John M., Hesston.
Weaver David, Newton.
Wiebe Heinrich, Hillsboro.
Wiebe Jacob A., Hillsboro.
Wiebe Peter A., Hillsboro.
Wiebe, H. M., Brainerd.
Wiens Abraham, Inman.
Wiens Jacob B., Lehigh.
Winey Caleb, Peabody.
Woelk A. A., Goessel.
Yoder Charles, Monitor.
Zimmerman John, Inman.
Zimmerman Jacob, Inman.
Zook, D. D., Newton.

MANITOBA.

Baerg Peter, Steinbach.
Baerg Peter, Hochstadt.
Bergen Abraham, Altona.
Bergen Isaac, Altona.
Cornelson Abraham, Hochstadt.
Derkson Henry, Chortitz.
Dueck Jacob, Hochstadt.
Dueck Abraham, Hochstadt.
Doerkson Abraham, Altona.
Dyck Peter, Gretna.
Enns John, Morris.
Epp Kornelius, Altona.

Epp Peter, Rosenfeld.
Ewert H. H., Gretna.
Ewert Benjamin, Gretna.
Friesen John, Reinland.
Friesen Jacob, Reinland.
Friesen John K., Morris.
Friesen Henry, Chortitz.
Friesen John, Altona.
Friesen Isaac, Rosenfeld.
Friesen Peter, Winkler.
Friesen Cornelius, Chortitz.
Friesen John M., Altona.
Funk John, Altona.
Giesbrecht Isaac, Altona.
Giesbrecht Peter, Hochstadt.
Giesbrecht William, Steinbach.
Harms Peter, Reinland.
Hoeppner Jacob, Winkler.
Isaac Abraham, Hochstadt.
Klaassen Abraham, Morris.
Klaassen Peter, Reinland.
Klippenstein John, Altona.
Krocker Jacob, Morris.
Krocker Peter, Morris.
Loewen Peter, Steinbach.
Neufeld John, Chortitz.
Neufeld Gerhard, Winkler.
Penner Martin, Steinbach.
Peters Cornelius, Reinland.
Plett Cornelius, Steinbach.
Reimer Peter, Steinbach.
Sawatzki Franz, Winkler.
Schroeder Abraham, Altona.
Stoesz Cornelius, Hochstadt.
Stoesz David, Chortitz.
Toews Peter, Hochstadt.
Toews P., Hochstadt (Bergfeld).
Warkentin John A., Winkler.
Wiebe Abraham, Reinland.
Wiebe John, Reinland.
Wiebe Peter, Reinland.
Wiebe Gerhard, Winkler.
Wiens Jacob, Reinland.
Wohlgemuth A., Steinbach.
Wohlgemuth Heinrich, Clear Springs.
Zacharias Peter, Reinland.
Zacharias Peter, Plum Coulee.

MARYLAND.

Baer Henry, Hagerstown.
Baer Adam, Hagerstown.
Beachy Joel J., Grantsville.
Brenneman J., Grantsville.
Eby.
Ebersole Abraham, Clear Springs.
Gellnet H. M., Grantsville.
Gsell David, Clear Springs.
Hertzler Isaac, Longgreen.
Keener George, Cearfoss.
Martin, Denton, Smithburg.
Miller Jacob, Grantsville.
Miller Joel J., Grantsville.
Miller Peter, Oakland.
Strite, C. R., Cearfoss.
Yoder Moses, Grantsville.

MICHIGAN.

Beery C. C., Caledonia.
Detwiler C., Brutus.
Keim Peter Logan.
Lehman D., Fair Grove.
Litwiller P. B., Newark.
Litwiller Jacob, St. John's.
Nafziger Christian, Sturgis.
Rupp Peter, Berne.
Speicher J. P., Logan.
Weber Isaac, Bowne.
Wenger Christian, Dutton.

MISSISSIPPI

Miller Benjamin, Gibson.
Tschopp Andrew, Gibson.

MINNESOTA.

Balzer J. J., Mountain Lake.
Becker John, Mountain Lake.
Buhler Abraham, Mountain Lake.
Dick Bernard, Butterfield.
Dick, H. J., Mountain Lake.
Ewert A. D., Bingham Lake.
Fast Henry, Sr., Mountain Lake.
Fast Henry, Jr., Mountain Lake.
Fast Gerhard, Mountain Lake.
Fricke F. C., Perrington.
Friesen Jacob, Bingham Lake.
Gascho Jacob, Fulda.
Gerber Joseph, Mountain Lake.
Geiser Joseph, Fulda.
Harder David, Butterfield.
Harms Jacob, Mountain Lake.
Hubin Daniel, Kimei.
Janzen Jacob, Mountain Lake.
Jantzi Joseph, Adrian.
Kintzi H., Butterfield.
Linscheid Jacob, Butterfield.
Neufeld Gerhard, Mountain Lake.
Nickel Theo., Mountain Lake.
Oswald Peter, Fulda.
Peters Dietrich, Mountain Lake.
Quiring Henry, Lamberton.
Rahn Gerhard, Mountain Lake.
Regier H. H., Mountain Lake.
Reimer Heinrich, Mountain Lake.
Rupp John, Awoka.
Schantz Joseph, Fulda.
Schultz John, Mountain Lake.
Schultz Peter, Mountain Lake.
Siemens Jacob, Mountain Lake.
Toews N. F., Butterfield.
Voth Heinrich, Bingham Lake.
Waelde Dietrich, Mountain Lake.
Wall Aaron, Mountain Lake.
Wall Henry, Mountain Lake.
Wall, J. A., Mountain Lake.
Wiens Johan, Bingham Lake.

MISSOURI.

Driver D. F., Versailles.
Driver Joseph, Versailles.
Hartzler J. J., Garden City.
Hartzler B. F., East Lynne.
Hauder, C. S., Garden City.
Hooly Daniel, Garden City.
Johnson L. J., Cherry Box.
Kauffman Daniel, Versailles.
Kauffman W. W., Cherry Box.
King I. B., Garden City.
Kreider John M., Palmyra.
Lehman P. P., Alvin.
Miller Andrew, Holden.
Miller Levi J., Garden City.
Rychner Henry, Holden.
Smith J. B., Garden City.
Shenk Andrew, Oronogo.
Weaver Joseph, Oronogo.
Yoder D. F., Garden City.
Zerr Christopher, Quincy.
Zimmerman Peter, Garden City.

NEBRASKA.

Abraham John, Bradshaw.
Augsburger D. D., Aurora.
Beller John, O'Neill.
Buerky Jacob D., Wisner.
Donner, J. H., Aurora.
Epp John P., Henderson.
Epp Heinrich H., Henderson.
Epp Peter P., Henderson.
Epp Gerhard, Henderson.
Ernst John, Chappell.
Ernst Christian K., O'Neill.
Fast Jacob J., Lushton.
Friesen Peter J., Henderson.
Gerber Valentine, O'Neill.
Grieser, Joseph, Wisner.
Hershberger P. P., Schickley.
Jansen John, Beatrice.
Krocker Bernhard, Henderson.
Lapp Daniel G., Juniata.
Miller J. C., ———.
Nunemaker J. M., Rosedale.
Oesch Andrew, Aurora.
Oswald, Peter, Wisner.
Pankratz Peter H., Henderson.
Penner John II, Beatrice.
Penner John III, Beatrice.
Penner Gerhart, Beatrice.
Penner Henry F., Lushton.
Penner J. H., Hoag.
Peters Isaac, Henderson.
Peters Dietrich, Henderson.
Peters Dietrich D., Henderson.
Ratzlaff Henry, Jansen.
Regier Peter, Henderson.
Regier John J., Henderson.
Rediger Christopher, Aurora.
Rediger Joseph, Milford.
Reimer Peter, Beatrice.
Schiffler Albrecht, Roseland.
Schlegel Joseph, Milford.
Schroder H. P., Hampton.
Stauffer Abraham, Roseland.
Stauffer Jacob, Milford.
Thiessen William, Jansen.
Thiessen Wm., Jansen.
Wall Cornelius M., Henderson.
Wiebe H., Beatrice.
Yoder Yost H., Bertrand.
Yoder Yost D., Bertrand.
Yoder Moses D., Bertrand.
Yoder S. H., Lexington.
Yoder Henry, Blue Springs.

NEW YORK.

Jause Joseph, Lewis County.
Krehbiel Jacob, Clarence Centre.
Lehman Peter, Beaver Falls.
Moser John, Kirschnerville.
Rogui Christian, Croghan.
Rogui Jacob, Croghan.

NORTH DAKOTA.

Bartel John D., Moscow.
Borntrager Eli J., Island Lake.
Weirich Eli D., Island Lake.

NEW JERSEY.

Lichti, Otto, Bloomfield.

OREGON.

Bachman H. A., Dallas.
Christner Peter, Eugene.
Gerig P. J., Fruitland.
Kauffman Jonas, Needy.
Kauffman Joseph, Needy.

Kropf Daniel J., Needy.
Miller J. A., Needy.
Mishler Jacob D., Eugene.
Rich John, Salem.
Rich John, Willard.
Roth Jacob, Albany.
Schrag Jacob, Irving.
Schrock David, Needy.
Steiner C. B., Salem.
Troyer Amos P., Barlow.
Yoder L. J., Elmira
Yoder Levi, Eugene.

ONTARIO.

Albrecht John, Newton.
Baechler Christian, Zurich.
Bearss Gilbert, Sherkston.
Bender Jacob, Tavistock.
Bender Jacob M., Tavistock.
Bowman Samuel, Berlin.
Bowman Enoch, St. Jacobs.
Bowman Tobias, St. Agatha.
Bowman Moses C., Manheim.
Bowman Moses, Manheim.
Boshart Joseph, Baden.
Burkholder L., Box Grove.
Cressman Amos, New Hamburg.
Cressman Menno, New Hamburg.
Detwiler Henry, Blake.
Gascho John, Baden.
Gascho John J., Zurich.
Gascho Chr., Baden.
Gehman Soloman, Blair.
Gingrich Jacob, Preston.
Grubb, E. F., Stevensville.
Hallman Isaac, Listowell.
Hallman E. S., Berlin.
Hoover John G., Struffville.
Hoover Samuel R., Jr., Markham.
Hoover Moses, Selkirk.
Hunsberger Daniel, Jordan.
Hunsberger, Noah, Bridgeport
Jantzi Joseph, Topping.
Jantzi Michael K., Tavistock.
Jantzi Peter G., Wellesley.
Johnson Abraham, Stevensville.
Kennel Michael, St. Agatha.
Kipfer Andrew, St. Agatha.
Kipfer Solomon, Newton.
Kipfer John, Milverton.
Kipfer Christian, St. Agatha.
Kropf Christian, Shakespeare.
Lichty Jacob, Wellesley.
Litwiller Christian, St. Agatha.
McKay Henry, Clachan.
Michael Nelson, Shekston.
Nafziger Nicholas, Milverton.
Nafziger John, Milverton.
Rittenhouse John F., Jordan.
Rosenberger Isaiah, Haysville.
Ruby Joseph, Tavistock.
Schwartzentruber Chr., Blake.
Snyder Absalom, Cossuth.
Snyder Jonas, Waterloo.
Spenler Peter, Milverton.
Stuffer Noah, Strasburg.
Steinman, D., New Hamburg.
Steinman, D. H., New Hamburg.
Stirri Joseph, New Hamburg.
Wagler Jacob, Wellesley.
Wagler Christopher, Baden.
Wambold Isaac A., Breslau.
Weidman Samuel, Almira.
Weidman Jacob, Markham.
Weber Elias, Breslau.
Wideman, Samuel, Almira.
Wismer Daniel, Berlin.
Wismer ——, Waterloo.
Wismer, Orpheu, Baden.
Woolner Jacob, Kossuth.
Woolner, Jacob S., Breslau.
Zehr Christian, Wellesly.
Zehr Peter, New Hamburg.
Zehr Joseph, New Hamburg.
Zerr Chr. J., Wellesley.

OKLAHOMA.

Albrecht John, Korn.
Bartel John F., Alva.
Funk J. A., Cantonment.
Goebel, Chr. H., Orie.
Hergert Wilhelm, Fairview.
Hetrick Simon, Spring.
Horsch, Michael M., Darlington.
Hirchberger, Simon, Milan.
Kauffman Joseph, Korn.
Klaassen M., Herald.
Kliewer J. J., Shelly.
Kliewer H. J., Hammon.
Koller H., Perry.
Krehbiel Jacob S., Geary.
Lichti, ———, Mateer.
Linscheid, G. A., Clinton.
Landis, G. B., Milan.
Mosiman Saml. K., Cantonment.
Moyer, M. S., Deer Creek.
Neufeld Peter, Shelly.
Pankratz Peter, Shelly.
Petter Rudolph, Cantonment.
Ramseir C., Cleo.
Richert Jacob, Shelly.
Sprunger Joel, El Reno.

OHIO.

Amstutz D. C., Marshallville.
Amstutz Cleophas, Dalton.
Augsburger John, Overpeck.
Augsburger C. K., Trenton.
Baer J. B., Bluffton.
Basinger Peter, Calla.
Beachy Moses, Farmerstown.
Beachy Noah, Walnut Creek.
Beachy Peter, Baltic.
Beachy David, Berlin.
Beery Henry, Easton.
Bixler Joseph, Columbiana.
Blosser John, New Stark.
Blosser N. O., New Stark.
Brunk Daniel S., Elida.
Brenneman N., Pickerington.
Brenneman Moses, Elida.
Brenneman C. B., Elida.
Brenneman A. H., Orrville.
Brubaker John L., Leonard.
Buckhart Isaac, Pandora.
Buckwalter Ira J., Dalton.
Burkholder J., East Lewistown.
Byler Jacob, Middelfield.
Byler Daniel, Middelfield.
Coblentz Moses J., Sugar Creek.
Detwiler Joseph, Huntsville.
Detwiler S. H., Bellefontaine.
Diller Benjamin, Bluffton.
Freyenberger Chr., Pettisville.
Garber David, Orrville.
Gerig Benjamin, Smithville.
Gerig Jacob, Smithville.
Good Isaac, River Styx.
Greider J. E., Osborn.
Hartzler J. B., Huntsville.
Harshburger Peter, Berlin.
Harshburger Daniel, Mt. Hope.
Headings S., Bellefontaine.
Hilty David, West Liberty.
Hirchy, N. C., Bluffton.
Hostetler David, Weilersville.
Horning Jacob, Bluffton.
Horst M., North Lawrence.
Hunsberger E., Wadsworth.
Hursh Henry, Burrton.
Imhoff Peter, Sevenmile.
Kauffman J. H., Bellefontaine.
King Nicholas, Pittsville.
Kliewer, J .W., Wadsworth.
Kornhaus Adam, Orrville.
Kreider Jonas, Wadsworth.
Krehbiel H. J., Trenton.
Lehman Joel, Kidron.
Martin David, Canal Winchester.
Mast Abraham, Walnut Creek.
Mast Andrew, Mt. Hope.
Mast Frederick, Berlin.
Mast Moses, Berlin.
Mast Moses A., Walnut Creek.
Mast S. E., Welshfield.
Miller Shem, Charm.
Miller David S., Berlin.
Miller Jacob J., Berlin.
Miller Jacob E., Berlin.
Miller Levi D., Berlin.
Miller Eli, Walnut Creek.
Miller Moses J., Walnut Creek.
Miller Solomon, Walnut Creek.
Miller Peter B., Millersburg.
Moser John, Bluffton.
Moser Jacob S., Orrville.
Nice Jonas, Akron.
Nuszbaum Jacob, Orrvile.
Plank David, Bellefontaine.
Rickert Allen, Columbiana.
Ross George, Elida.
Schrock Peter, Walnut Creek.
Schmucker Dan'l, Louisville.
Shenk John, Elida.
Shenk, Daniel, Elida.
Shoup M. Van Buren, Mt. Eaton.
Slonecker Mich'l, Louisville.
Sommer A. A., Dalton.
Sommer John, Paris.
Stauffer Jacob, Leetonia.
Steiner C. P., Cranberry.
Steiner M. S., Pandora.
Steiner C. D., Orrville.
Stoltzfuss D. S., Huntsville.
Stuckey Christian, Elmira.
Stutzman M., West Liberty.
Troyer Benj., Walnut Creek.
Troyer Jonas J., Charm.
Troyer Chris. D., Baltic.
Troyer David, Charm.
Wayre John, Urbana.
Weaver Jacob, Columbiana.
Wyse A. J., Archbold.
Wyse Daniel J., Archbold.
Yoder Joel J., Satillo.
Yoder Abraham, Farmerstown.
Yoder D. Z., Smithville.
Yoder Daniel J., Charm.
Yoder John K., Orrville.
Yoder Jonas C., Huntsville.
Yoder C. K., West Liberty.
Yoder David J., West Liberty.
Yoder Jacob, Benton.
Zimmerly Christian, Bluffton.
Zeller Frederick, Mt. Cory.

PENNSYLVANIA.

Allebach Christian, Kulpsville.
Auker William, Millerstown.
Anglemoyer, Henry G., Silverdale.
Auker Simon, McAllisterville.
Bair, R., York—New Galena.
Bashore A., Juniata Co.
Beachy Manassas, Elklick.
Beachy C. K., Belleville.
Beachy Christian, Elklick.
Bean Amos K., Ironbridge.
Bean W., Providence Square.
Berkey William, Richfield.
Bender D. H., Tub.
Beidler John, Shelly.
Beiler David, Ronks.
Bower Henry, Harleysville.
Bowman, Noah B., Bowmansville.
Blough Levi A., Davidsville.
Blauch Jonas, Johnstown.
Blauch H. H., Tub.
Brackbill Christian, Gap.
Brenneman A. B., Lancaster.
Bricker Henry, Chambersburg.
Brillhart J. A., Rockton.
Brubaker Abraham, Strasburg.
Brubaker Jacob N., Mt. Joy.
Buckwalter David, Leacock.
Burkholder Abraham, Newville.
Burkholder C. R., Newville.
Bucher John, Rawlinsville.
Bucher Jacob F., Mumasburg.
Byler Rudolph, New Wilmington.
Byler Noah, East Brook.
Byler Joseph, New Castle.
Byler Joseph H., Belleville.
Byler Jonas, New Wilmington.
Byler Christian, Pulaski.
Byler Eli, Pulaski.
Clemmer Josiah, Souderton.
Deffenbach Chr., Masontown.
Detwiler Samuel, Telford.
Durr J. N., Woodside.
Ebersole Levi, Maytown.
Ebersole John, Colebrook.
Eby Isaac, Buyerstown.
Ehst John, Bally.
Erb John, Harrisburg.
Esh Daniel, Ronks.
Fisher Benjamin, Ronks.
Forry Theodore B., Tilden.
Fretz Allen M., Souderton.
Gabel, F. F., 2237 Franklin st., Phila.
Gayman, S., Oakland Mills.
Gehman Abraham, Bowmansville.
Gehman David, Doylestown.
Gindelsperger S., Davidsville.
Glick Christopher, Pequea.
Good, H. G., Bowmansville.
Godshall Henry, Lansdale.
Gottshall Wm. S., Schwenksville.
Gottshall, Harvey S., Schwenksville.
Graybill Theodore, Richfield.
Graybill W., McAllisterville.
Groff Elias, Straudsburg.
Gross John, Plumstead.
Gross, Wm., Griers Corner.
Grubb N. B., 2110 Marshall st., Philadelphia.
Grubb Silas M., 3065 Hutchinson st., Philadelphia.
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Harnish John, Martickville.
Harsberger Calvin, Johnstown.
Hartzler Benj., Allensville.
Hartzler Jacob C., Belleville.
Harshburger J., Davidsville.
Hege Jacob, Williamson.
Herschey J. R., Buyerstown.
Herschey, Jacob, Admire.
Herr Abraham, New Danville.
Herr Franklin M., Lampeter.
Herr J. M., Allen.
Hertz Moses, Morganstown.
Hertzler Benj., Lancaster.
Herschey, J. H., Roaring Spg.
Hess Jonas, Lititz.
Hess Samuel, Shiremanstown.
Heistand Abr., Doylestown.
Hoover Amos, Kinzers.
Hostetter Chas., Landis Valley.
Hostetter, D., Leaman Place.
Hostetter Jacob, Sells Station.
Horning Benjamin, Knauers.
Horning Abel, Telford.
Horning Moses G., Richfield.
Horst Abraham, Manheim.
Huber Benjamin, Maxville.
Hunsberger J. B., Parker Ford.
Hunsberger Chr., Creamery.
Johnson David, Woodside.
Johnson H. H., Creamery.
Kaser Josiah, Cambria Co.
Kauffman Jno. E., Mattawana.
Kauffman H. K., Landisville.
Kauffman Isaac, Mulberry.
Kauffman Samuel, Pulaski.
Keim David, Addison.
King J., New Wilmington.
King Joel, Groff's Store.
King Christian, Intercourse.
Kulp Clayton, Spring City.
Kurtz John H., Richfield.
Landis J. L., Brinkley's Bridge.
Landis J. B., East Hempneid.
Landis Noah, Manheim.
Landis Geo., Blooming Glen.
Lantz John, Neshannock Falls.
Lantz Benj., Groff's Store.
Lantz Samuel, Gap.
Latshaw John, Spring City.
Layman Simon, Davidsville.
Loucks Aaron, Scottdale.
Loux Peter, Blooming Glen.
Leatherman S., Line Lexington.
Leatherman John, Bedminster.
Lefever John, Landis Valley.
Lehman Benjamin, Milton Grove.
Lehman Benjamin, Columbia.
Lehman S. D., Chambersburg.
Lehman Peter, Middletown.
Lehman Daniel L., Rohrerstown.
Lesher Benjamin, Williamstown.
Leiter Samuel, New Salem.
Loose H. H., Menges' Mill.
Long D. D., Chambersburg.
Longenecker H. E., Mt. Joy.
Mack Andrew, Bally.
Mack Noah H., Vinola.
Mack, Jesse, Port Providence.
Martin Jonas H., Goodville.
Mast Daniel Z., Morgantown.
Mast John S., Morgantown.
Mensch B. Jacob, Shippack.
Metzler A., Martinsburg.
Miller G. D., Tub.
Miller Moses B., Gerstown.
Miller, J. C., McSherrystown.
Minninger Jonas, Elroy.
Moyer J. S., Centre Valley.
Moyer Jacob, Harleysville.
Moyer Michael, Souderton.
Newcomer Jacob, Columbia.
Nissly Ephriam, Mt. Joy.
Ott Solomon, Bowmansville.
Parret P. H., Chambersburg.
Peachy S. W., Menno.
Peachy C. K., Belleville.
Peachy Jonas, Belleville.
Peachy David, Allensville.
Peachy John, Belleville.
Ramer Jacob, Richfield.
Rickert Isaac, Fountainville.
Risser Chris., Brunnerville.
Risser Martin, Fontana.
Rosenberger Jno., Hatfield.
Rosenberger Henry, Dublin.
Rush Jacob, Plumsteadville.
Rutt Martin, Maytown.
Saylor James, Johnstown.
Senger, John B., Kinzer.
Shetler S. G., Holsopple.
Shenk Tobias, East Hempfield.
Shenk Daniel, Bigler.
Shelly A. B., Quakertown.
Shelly A. S., Bally.
Shellenberger A., Columbia.
Shope Henry, Middleton.
Shope Daniel, Middleton.
Snavely, John B., Manheim.
Snavely Jacob H., Manheim.
Snyder Herman, Woodbury.
Snyder A., Roaring Springs.
Souders John, Goodville.
Stauffer J., Bachmansville.
Stauffer, Moses, Stony Brook.
Stoltzfus B., Morgantown.
Stoltzfus Christ. N., Morgantown.
Stoltzfus D. M., Pequea.
Stoltzfus John M., Gap.
Stoltzfus H., Groff's Store.
Stoltzfus Henry, Mascott.
Stoltzfus G., Lapp's.
Stoltzfus Samuel, Morgantown.
Stover Jacob C., Kulpsville.
Stump Daniel, Hanover.
Thomas, Jacob, Marticville.
Wadel Peter, Chambersburg.
Walter John, Chalfont.
Weaver H., Camp Hill.
Weaver Alexander, Wallsal.
Weaver Benjamin, Churchtown.
Wenger Jos., New Holland.
Wenger Jacob, Schaefferstown.
Wenger A. D., Millersville.
Westenberger, D., Annville.
Wisler Martin, Hanover.
Wisler Martin, Mummasburg.
Wismer Henry, Creamery.
Wismer A., Grater's Ford.
Witmer S., Ritenback's Store.
Witmer Abraham, Letort.
Witmer Isaiah, Farmersville.
Witmoyer Cyrus, Annville.
Wittmer Abrm. H., Hanover.
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Yoder Michael, Mattawana.
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Zook Joseph C., Allenville.
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Zook Enoch, Blleville.
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Zook Eli, Ronks.
Zook J. R., Neshannock Falls.
Zook John, Mascott.
Zook D. H., Belleville.
Zug Joel, Groff's Store.

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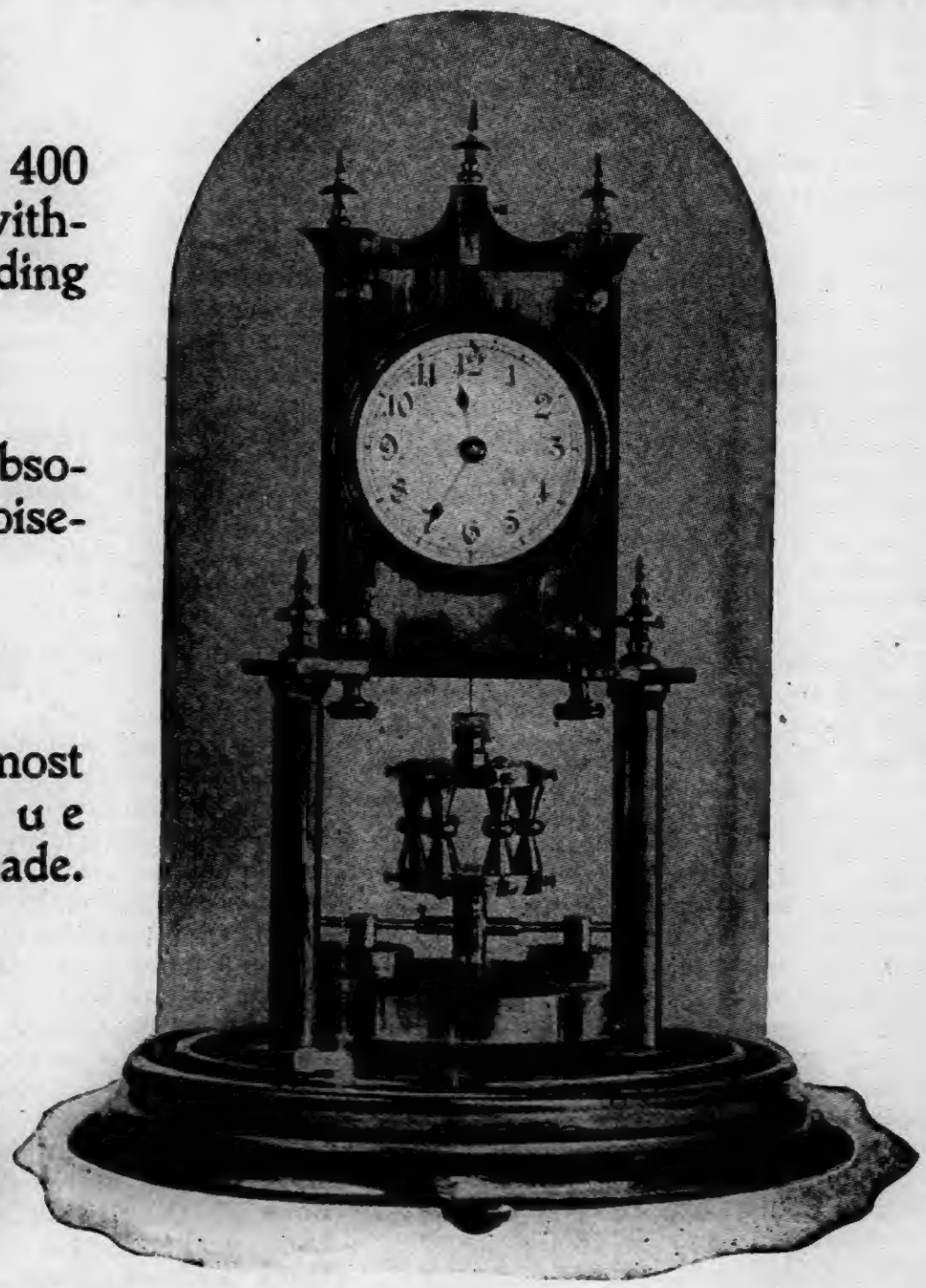

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